Dr. Aurang Zeb Azmi

# Standard Arabic Grammar

ROSEWORD

PART 1

# STANDARD ARABIC GRAMMAR

**Dr. Aurang Zeb Azmi**

**Part-I**

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Dedicated to

*My Mother*

**Rooḥ Afza**

who has ever been an inspiring soul

to get on and attain more

# Preface

Though Arabic has, for a long time, been a language of business and trade, and later on it became a source of knowledge, it has at present gained a new dimension dealing with employment, economy and diplomatic relations. To-day the people don't learn it for the purpose of arts and sciences. But, they learn it only for the sake of business sort. That is the reason that the standard of language in terms of knowledge has become low and therefore the scholars do not have sound knowledge and thereby they commit such lingual blunders which cannot be ignored. For this very reason, I strived to undertake this sort of work which covers both the sides - knowledge and business, hoping that the readers could gain sound knowledge of the language and achieve the goal of business language as well.

This work is mainly based on an Urdu book of Arabic Grammar '*Asbāq al-Naḥw'* of Ḥamīduddīn Farāhī, which is very useful and handy in use. Furthermore, it is supposed to be benefited from the book '*al-Mufaṣṣal fī 'Ilm al-'Arabīyyah*' of Jā'rullāh al-Zamakhsharī. While, on the other hand, a famous book '*An Applied Grammar of Standard Arabic*' of Prof. F. U. Fārūqui (JNU, New Delhi), has been a good source of reference.

Though many useful books are available in English on this topic, none of them has encompassed all grammar parts.

Hence a need for more comprehensive work was felt and I eventually made up my mind to write such a book that may contain the following improvered features:

(a) That it may be very short and easy to grasp the subject.
(b) That it may contain all possible things related to the topic.
(c) That it may present some new and short methods to deal with the problems.
(d) That it may include all useful and easy sort of things related to the topic, mentioned in other books.

I think it will be injustice if I do not mention the selfless assistance for the accomplishment of the said work. So, at first, I feel blessed to thank Prof. N. A. Khān, the Head, Dept. of Arabic & Persian (Visva-Bhārati, W.B), for allowing me to write this book on his personal computer without which it was not possible to finish this work. I also extend my hearty gratitude to my dear father *Janāb* Layīque Aḥmad who revised the language of this book and gave valuable suggestions. I should not forget to thank my friend Mr. Farīd Aḥmad who suggested me to make necessary changes in understanding the Grammatical rules and principles. Dr. Heifā' Shākrī also deserves to be thanked for the valuable advices she gave.

Last but not the least, I pray to Almighty Allāh to make this book useful to the readers and scholars of Arabic language, and to consider it as a source of 'divine reward' for me. Āmīn!!

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# Basics of Arabic Language

## (مبادئ اللغة العربية)

In this lesson basics of Arabic language have elaborately been discussed keeping in mind especially the beginners who generally make mistakes in their reading and writing. And after this discussion they would not face any difficulty during the process of learning and developing language skills.

**Arabic Letters:** There are 31 letters including آ and ى in Arabic alphabet, which are as follows:

| | | | | | |
|---|---|---|---|---|---|
| Ṭ/ṭ | Tā | ط | A/a | Alif | ا |
| Ẓ/ẓ | Zā | ظ | Ā | Ā | آ |
| ‘/ʼ | Ayn | ع | B/b | Bā | ب |
| Gh/gh | Ghayn | غ | T/t | Tā | ت |
| F/f | Fā | ف | Th/th | Thā | ث |
| Q/q | Qāf | ق | J/j | Jīm | ج |
| K/k | Kāf | ك | Ḥ/ḥ | Ḥā | ح |
| L/l | Lām | ل | Kh/kh | Khā | خ |
| M/m | Mīm | م | D/d | Dāl | د |
| N/n | Nūn | ن | Dh/dh | Dhāl | ذ |
| W/w | Wāw | و | R/r | Rā | ر |

| H/h | Hā | ه | Z/z | Zā | ز |
|---|---|---|---|---|---|
| A/a | Hamzah | ء | S/s | Sīn | س |
| Á | Alif Maqṣūrah | ى | Sh/sh | Shīn | ش |
| Y/ī | Ye | ي | Ṣ/ṣ | Sād | ص |
| ○○ | ○○ | ○○ | Ḍ/ḍ | Dād | ض |

1- The letter **ث** is pronounced in Arabic like 'th' that can be exemplified in English with the words, e.g. thank & think etc.
2- The letter **ذ** is pronounced in Arabic 'se' that is used in English with the words like these & please.
3- The letter **ص** is pronounced in Arabic by the tongue being set against the palate instead of the teeth.
4- The letter **ض** is an emphatic sound of 'd' produced by the tongue being set against the palate instead of the teeth.
5- The letter **ط** is an emphatic sound of 't' produced by the tongue being set against the palate instead of the teeth.
6- The letter **ظ** is an emphatic sound of 'z' produced by the tongue being set against the palate instead of the teeth.
7- The letter **ع** is a very strong guttural sound produced by the compression of the throat and the expulsion of the breath.
8- The letter **غ** has a sound like gargling pronunciation between 'g' and 'r'.

9- The letter ق is a sound of ‘k’ produced in the throat.

The variant forms of the letters according to their positions- isolated, intial, medial and final:

| Example | Final | Medial | Initial | Isolated |
|---|---|---|---|---|
| كِتَابٌ | ـا | ـا | ا | ا |
| حَبْحَبٌ/حِجَابٌ | ـب | ـبـ | بـ | ب |
| البَتة/بَتَاتٌ | ـت | ـتـ | تـ | ت |
| رَثاث/جُثة | ـث | ـثـ | ثـ | ث |
| حُجَجٌ | ـج | ـجـ | جـ | ج |
| مَحَّايَة/أقحَاحٌ | ـح | ـحـ | حـ | ح |
| أمْخَاخٌ | ـخ | ـخـ | خـ | خ |
| شَدِيْدٌ | ـد | ـد | د | د √ |
| لَذيْذ | ـذ | ـذ | ذ | ذ √ |
| قَرِيْرٌ | ـر | ـر | ر | ر √ |
| أزِيْزٌ | ـز | ـز | ز | ز √ |
| مَسَاسٌ | ـس | ـسـ | سـ | س |
| خَشْخَاشٌ | ـش | ـشـ | شـ | ش |
| اِمْتِصَاصٌ | ـص | ـصـ | صـ | ص |
| مَضَضٌ | ـض | ـضـ | ضـ | ض |
| إبِط/بَطاطة | ـط | ـطـ | طـ | ط |
| فَظّ/فَظَاظَة | ـظ | ـظـ | ظـ | ظ |
| أمعاء/قرع | ـع | ـعـ | عـ | ع |

| | | | | |
|---|---|---|---|---|
| غ | غـ | ـغـ | ـغ | اِبْتِغَاءٌ/فَرَاغ |
| ف | فـ | ـفـ | ـف | اِلْتِفَافٌ/عَفِيْفٌ |
| ق | قـ | ـقـ | ـق | شقيق/اِشْتِقَاقٌ |
| ك | كـ | ـكـ | ـك | سِلْكٌ/سَبِيْكَة |
| ل | لـ | ـلـ | ـل | عَلِيْلٌ/عِلَّة |
| م | مـ | ـمـ | م | عَمِيْمٌ/نَعَامَة |
| ن | نـ | ـنـ | ـن | رَنِيْنٌ/رَنَّانٌ |
| و √ | و | ـو | ـو | أَقْوَاتٌ |
| ه | هـ | ـهـ | ـه | صَهْ/اَلْمَهَا |
| ء | أ | ـأ | ـأ | سَأَلَ/سُئِلَ |
| ى / ي | ى/يـ | ـى/ـي | ـى/ـي | بُشْرًى/عَلِيٌّ |

They are written from right to left as seen in the example.

The letters that have √ mark will be joined only to their right.

(a) No letter is pronounced without a vowel sign or *sukūn*. There are only three short vowel sings, i.e. *ḍammah (the nominative case)*, *fatḥah (the accusative case)* and, *kasrah (the genitive case)*. For example the word **مُهَنْدِسٌ** where first letter is *maḍmūm* (with *ḍammah*), the second letter is *maftūḥ* (with *fatḥah*), the fourth letter is *maksūr* (with *kasrah*)[1] and the third letter is *sākin* (with *sukūn: the jussive*).

[1] These are also called '*marfū'*', '*manṣūb*' and '*majrūr*' repectively.

(b) All letters are supposed to be with vowel sign excepting 'ا' that remains *sākin*. But when it looks with vowel sign, there would be 'ء' in the shape of 'ا', bacause 'ء' is mostly shown with ا, و or ي, e.g. سَأَلَ, سَائِلٌ and سُؤْلٌ.

(c) When vowel sign is applied to a *sākin*, the second letter will have *shaddah*, e.g. عَلَّمَ (عَلْ+لَمَ).

(d) If one stops at a word, its terminal letter will be read as *sākin* except that the vowel sign will be written, e.g. اللهْ and جَمِيْعاً.

(e) Sometimes, two *ḍammahs* (ٌ), two *fatḥahs* (ً) and two *kasrahs* (ٍ) are applied to a letter that is called as *tanwīn* (nunation), e.g. زَيْدٌ, زَيْداً and زَيْدٍ. And one full 'ا' is written with the *fatḥah* only, which shows that it will be pronounced at the time of stoppage, e.g. صَفًّا صَفّاً.

(f) Sometimes, two dots are put on 'ه' which is the sign of feminine gender to show that it will sound like 'ة' in the middle and 'ه' at the end but no 'ا' is put on its *fatḥah* because it will not be pronounced at the end, e.g. القَارِعَةُ مَا القَارِعَةُ. This 'ة' is called as *Tāi Mudawwarah* (Round *Ta*). Sometimes, 'ا' is written in the shape of 'و' before this 'ة', e.g. صَلٰوةٌ and زَكٰوةٌ. It is found in the classical scripts but now, it is avoided and replaced by 'ا' except in quotations of the Qur'ān and the Ḥadīth, e.g. صلاةٌ and زكاةٌ.

(g) There are three vowels in Arabic- 'ا', 'و' and 'ي'. ا causes *fatḥah*, و causes *ḍammah* and ي causes *kasrah*, جَامُوْسٌ and زَادِيْ.

(h) If any 'ء' or *mu<u>sh</u>addad* letter comes after *madd*, it will be prolonged in pronunciation, سَآءَ, مآ أَنفَقَ and خَآصَّةٌ.

A chart is given below to understand them clearly:

| Name of the vowel Sign | Sign of the vowel | English equivalent | Example |
|---|---|---|---|
| Ḍammah (Short Vowel Sign/SVS) | بُ (bu) | U | حُمُرُ (Ḥumuru) |
| Fatḥah (SVS) | بَ (ba) | A | كَتَبَ (Kataba) |
| Kasrah (SVS) | بِ (bi) | I | كِتاب/حَسِبَ (Kitāb/Ḥasiba) |
| Sukūn (SVS) | بْ (stop at the letter) | -do- | شِبْشِبْ (<u>Sh</u>ib<u>sh</u>ib) |
| Maddah (SVS) | آ (aa) | Ā | آمِينْ (Āmīn) |
| <u>Sh</u>addah (SVS) | بّ (bb) | Bb | ربُّك (Rabbuka) |
| Tanwīn | بٌ (bun), باً (ban) and بٍ (bin) | Un, an and in | كتابٌ (Kitābun), كتاباً (Kitāban) and كتابٍ (Kitābin) |
| Waw (Long Vowel Sign/LVS) | بُوْ (bū) | Ū | قُوْتٌ (Qūt) |
| Alif (LVS) | بَا (bā) | Ā | كَتَابٌ (Kitāb) |
| Yaa (LVS) | بِيْ (bī) | Ī | عَلِيْلٌ ('Alīl) |

(i) Sometimes, ى works as 'ا' does, for example ذِكْرَى (<u>Dh</u>ikrá) and بُشْرَى (Bu<u>sh</u>rá). This is called as '*alif*

*maqṣūrah'* and if there is one '**ء**' after '**ا**', such as **عَطَآءٌ** (ʿAṭā') and **صَحْرَآءُ** (Ṣaḥrā') then it is called '*alif mamdūdah'*.

(j) Non of the Arabic letters begins with a *sākin* letter but some words whose first letter is *sākin* come in the beginning. Likewise, the definite article '**الـ**' (Al) also comes in the beginning. To read such letters easily single '**ء**' is added to it, which is called as '*hamzah of waṣl'* (**همزةُ الوصلِ**). This *hamzah* has *fatḥah* when comes in the beginning of the definite article '**الـ**' and as for others it has *kasrah*.

The below-mentioned words have *sukūn* on their first letters:

**ابْنٌ, ابْنَةٌ, ابْنُمٌ, اثْنَانِ, اثْنَتَانِ, امْرُؤٌ, امْرَأَةٌ, اسْمٌ**. And as for some verbs having this sign will be discussed at some other suitable place.

(k) The *hamzah of waṣl* works only in the beginning of the sentence otherwise it remains silent and unlike this it is neither written nor pronounced in the following conditions:
   (1) When it comes in this structure: **زَيْدُ بْنُ خَالِدٍ**,
   (2) In the **بِسْمِ اللهِ**,
   (3) And after '**لـ**', e.g. **لِلْفَائِدَةِ**

(l) Two *sākin* letters cannot be united but in some conditions they may come together that is that if the first *sākin* is '**ى**', it will not be pronounced, e.g. **عِيْسَى بْنُ مَرْيَمَ** while in some other places it will be given a suitable vowel sign, e.g. **مَنِ ابْنُكَ؟** and **الإِبْنُ** or as it came in the Qur'ān: **بِئسَ الِاسْمُ الفُسُوْقُ**.

(m) If the definite article 'الـ' is applied to such letters as are 'ت', 'ث', letters from 'د' to 'ظ' or 'ن', it will be pronounced as its preceeding letter is pronounced, e.g. **الطَّعَامُ** (Aṭṭaʿām) and **الشَّرَابُ** (Ashsharāb). Such letters are called as **الحُرُوْفُ الشَّمْسِيَّةُ** (Sun Letters). As for the other remaining letters, they are called as **الحُرُوْفُ القَمَرِيَّةُ** (Moon Lettres).

(n) The *sākin* 'ن' and nunation also come under this rule. And if there is 'ب' after it, it will sound like that of 'م', e.g. **عَنْبَرُ** (ʿAmbar), **مِنْ بَعْدُ** (Mimbaʿdu) and **خَبِيْرٌ بَصِيْرٌ** (Khabīrum Baṣīr). If there are 'و' or 'ي', they will give their sound like a light sound of 'ن', **زَيْدٌ وَّخَالِدٌ** (Zayduń wa Khālidun). And **مَنْ يَّعْمَلْ** (Mań Yaʿmal) and if there are 'ر', 'ل' or 'م', they will be intermingled, e.g. **رَجُلٌ رَّشِيْدٌ**, **كِتَابٌ لَّكَ** and **مِنْ مَّالِكَ**.

**Note:** 'ن' (Nūn) will be written in the above conditions unlike this it will not be written in the following conditions:
**مِمَّ** (**مِنْ مَ**), **عَمَّ** (**عَنْ مَ**), **مِمَّا** (**مِنْ مَا**) and **عَمَّ** (**عَنْ مَا**).

# Grammar

## (قَوَاعِدُ اللغّة)

**'Grammar'** is a science through which one learns the principles to use words **(كَلِمَةٌ)** and speech **(كَلامٌ)** correctly.

**'Word' (كَلِمَةٌ)** is a combination of two or more than two letters, which generally makes meaning such as Rashīd **(رَشِيْدٌ)** , Man **(رَجُلٌ)**, Earth **(أرْضٌ)**, Sky **(سَمَاءٌ)**, Jungle **(غَابَةٌ)**, House **(بَيْتٌ/دَارٌ)**, Good **(جَمِيْلٌ)**, Bad **(قَبِيْحٌ)**, I **(أنَا)**, He **(هُوَ)**, Here **(هُنَا)** and there **(هُنَاكَ)**.

**'Speech'** is a complete talk or saying **(كَلامٌ تَامٌّ)** such as 'I went' **(ذَهَبْتُ)**, 'He goes' **(يَذْهَبُ)** and 'They will go' (سَيَذْهَبُوْنَ). It is also called 'meaningful speech' **(كَلامٌ ذُوْ مَعْنًى)** and 'complete sentence' **(مُرَكَّبٌ مُفِيْدٌ).**

### Parts of Speech (أقْسَامُ الْكَلَامِ)

Words in English are divided into six or more than six parts but in Arabic they are divided only into three parts. They are (1) noun, (2) verb and (3) particles (prepositions etc.).

**1-Noun (اسْمٌ):** It is a word which is used for naming a person **(إنْسَانٌ)**, place **(مَكَانٌ)**, animal **(حَيَوَانٌ)** or thing **(شَيْءٌ)**[1]. For instance,

[1] It includes common, proper, material, collective and abstract nouns. Among its characters is that it may be subject, predicate, with الـ of definite, in genitive case and with nunation. Moreover, they free from any kind of tenses.

(a) **Person:**

| | |
|---|---|
| Hārūn | هَارُوْنُ |
| Shāhid | شَاهِدٌ |
| ‘Uthmān | عُثْمَانُ |
| Son/boy | وَلَدٌ/أَوْلَادٌ |
| Daughter/girl | بِنْتٌ/بَنَاتٌ |
| Student | طَالِبٌ/طَلَّابٌ، طَالِبُوْنَ |
| Worker | عَامِلٌ/عُمَّالٌ، عَامِلُوْنَ |

(b) **Place:**

| | |
|---|---|
| Makkah (Mecca) | مَكَّةُ |
| Delhi | دِلْهِيْ |
| A‘aẓamgarh (Azamgarh) | أَعْظَمْ كَرْهُ |
| Garden | حَدِيْقَةٌ/حَدَائِقُ |
| Airport | مَطَارٌ/مَطَارَاتٌ |
| House | بَيْتٌ/بُيُوْتٌ |
| City | مَدِيْنَةٌ/مُدُنٌ |

(c) **Animal:**

| | |
|---|---|
| Dog | كَلْبٌ/كِلَابٌ |
| Lion | أَسَدٌ/أُسُوْدٌ |
| Sparrow | عُصْفُوْرٌ/عَصَافِيْرُ |
| Hen | دَجَاجَةٌ/دَجَاجٌ، دَجَاجَاتٌ |

(d) **Thing:**

| | |
|---|---|
| Tāj Maḥal | التَّاجُ |

| | |
|---|---|
| Ajmal Bāgh | أَجْمَلْ بَاغْ |
| Red Fort | القِلْعَةُ الحَمْرَاءُ |
| Building | مَبْنًى/مَبَانٍ |
| Table | طَاوِلَةٌ/طَاوِلَاتٌ |
| Book | كِتَابٌ/كُتُبٌ |
| Mountain | جَبَلٌ/جِبَالٌ |

**Exercise-1**

**Note:** Differentiate the following nouns as a person, place, animal, or thing.

| | |
|---|---|
| Muḥammad | مُحَمَّدٌ/مُحَمَّدُوْنَ |
| Fāṭimah al-Zahrā’ | فَاطِمَةُ الزَّهْرَاءُ |
| Stool | مِنْضَدَةٌ/مَنَاضِدُ |
| Parrot | بَبْغَاءُ/بَبْغَاوَاتٌ |
| Jail | سِجْنٌ/سُجُوْنٌ |
| Nasīm Aḥmad | نَسِيْمْ أَحْمَدُ |
| Rūḥullāh | رُوْحُ اللهِ |
| Field | مَيْدَانٌ/مَيَادِيْنُ، مَجَالٌ/مَجَالَاتٌ |
| Engineer | مُهَنْدِسٌ/مُهَنْدِسُوْنَ |
| Founder | مُؤسِّسٌ/مُؤسِّسُوْنَ |
| Rabindra Nāth Tagore | رَابِنْدَرَا نَاثْ طَاغُوْرْ |
| Cup | فِنْجَانٌ/فَنَاجِيْنُ |
| Radio | رَادِيُوْ |

| | |
|---|---|
| Clerk | كَاتِبٌ/كَتَبَةٌ |
| Postman | سَاعِيْ البَرِيْدِ |
| Receptionist | ضَابِطُ الاسْتِقبَالِ |
| Jamāluddīn Afg<u>h</u>ānī | جَمَالُ الدِّيْنُ الأفْغَانِيْ |
| Primary School | مَدْرَسَةٌ ابْتِدَائِيّةٌ |
| Secondary School | مَدْرَسَةٌ ثانَوِيَّةٌ |
| Pencil | قَلَمُ الرّصَاصِ |
| Camel | جَمَلٌ/جِمَالٌ |
| Horse | حِصَانٌ/أحْصِنَةٌ |
| Umbrella | مِظَلّةٌ/مِظلّاتٌ |
| Bi-cycle | دَرَّاجَةٌ/دَرَّاجَاتٌ |
| Jug | إبْرِيْقٌ/أبَارِيْقُ |
| Sofa | أرِيْكَةٌ/أرَائِكُ |
| Maulānā Waḥīduddīn <u>K</u>hān | الشّيْخُ وَحِيْدُ الدِّيْنِ خَانْ |
| Magazine | مَجَلّةٌ/مَجَلّاتٌ |
| Goat | شَأةٌ/شِيَاهٌ |
| Basket | سُلّةٌ/سِلَالٌ |
| Inkpot | دَوَاةٌ/دَوَيَاتٌ |
| Banana-tree | شَجْرَةُ المَوْزِ (المَوْزُ) |
| Mango-tree | شَجْرَةُ المَانْجُوْ (الأنْبَجُ) |
| Envelope | ظَرْفٌ/ظُرُوْفٌ |

| | |
|---|---|
| Shelf | رَفٌّ/رُفُوْفٌ |
| Pen-stand | مِقْلَمٌ/مَقَالِمُ |
| Key | مِفْتَاحٌ/مَفَاتِيْحُ |
| Statue | تِمْثَالٌ/تَمَاثِيْلُ |
| Train | قِطَارٌ/قِطَارَاتٌ |
| Painting | لَوْحَةٌ/لوحَاتٌ |

## Exercise-2

**Note:** Differentiate the following in respect of names of animal, person, place or thing:

صَبَاح الأحمد، الكويت، الجَرسون، عمر عبد الله، أحمد السعدون، انفلونزا الخنازير، وَزيرُ الصِحّة، سَلطةٌ، وزارة الأشغال، أوباما، شيكاغو، بي اِم دبليو، ماليزيا، البنك الآسيوي المتحد، الفيفا، سعود العنزي، ُشرفة، هاني سلامة، بو حمرة كلينك، مستشفى مكافحة السرطان، شوربة الأرزّ، بني آدم شو، كارتون الأطفال، منيرة، مانغو، حَمْأة، خيرُك يدومُ لك، واعِلة، هند، تايلند، أبو العينين شعيشع، مقامُ إبراهيم، أرجُوْن سِيْنغ، يونيو، مَوْسَمِيْ رُوْي، مديرة الصّالة، طاقمُ العمل، بطاطا، علا غانم، أوسكار، الغابُوْن.

## Vocabulary

| | |
|---|---|
| Waiter | الجرسونُ |
| Swine flu | انفلوينزا الخنازير |
| Health Minister | وزيرُ الصحة |
| Salaad | سلطةٌ |
| Ministry of Public Works | وزارة الأشغالِ العامّة |
| The United Asian Bank | البنكُ الآسيويُّ المتحدُ |

| | |
|---|---|
| Balcony | شُرفةٌ |
| Cancer Cure Hospital | مستشفَى مكافحةِ السرطان |
| Rice Shorbah (Name of a dish) | شوربة الأرزّ |
| Name of a show | بنـيْ آدم شوْ |
| Name of a cartoon | كارتونُ الأطفالِ |
| Mother-in-law | حَمْأَةٌ |
| Name of a show | خيرُك يدومُ لكْ |
| Wā'ilah (Name of the wife of the Prophet Lūṭ) | وَاعِلَةَ |
| Maqām-u-Ibrāhīm (Place) | مقامُ إبراهيمَ |
| June | يونيوْ |
| Manager of the Parlor | مديرةُ الصّالةِ |
| Crew | طاقمُ العملِ |
| Potato | بَطاطا |
| Oscar | أوسْكارُ |
| Gabon | الغابوْنُ |

**2-Verb ( فِعلٌ):** It is a word which shows an action with the involvement of time, e.g **ذَّهَبَ** (He went.), **يَذْهَبُ** (He goes/He will go.) and **إذْهَبْ** (Go.). And if there is no time, it will be called an infinitive (**مَصْدَرٌ**), e.g. **قِرْاءةٌ** (to read), **كِتَابَةٌ** (to write) and **أَخْذٌ** (to take).

## Exercise-1

**Note:** Read the following sentences and underline the verbs

as past, present, future and imperative.

| | |
|---|---|
| Mājid went. | ماجدٌ ذَهَبَ. |
| The two boys ate. | الوَلَدَانِ أكَلا. |
| The stars appeared. | الكَوَاكِبُ طَلَعَتْ. |
| The animals ran away. | هرِبتْ البَهَائمُ. |
| The child drinks. | يَشْرَبُ الطفلُ. |
| The luggage is wasted. | يُضاعُ المَتَاعُ. |
| O Tābish: Go back. | إرْجِعْ يا تابشُ. |
| O students! Perform well. | أحْسِنوا يا طَلّابُ. |

## Exercise-2

**Note:** Underline the following verbs as they are Past and Aorist and singular, dual or plural:

راشدٌ سَمِعَ، الطلابُ ذَهَبُوا، هندٌ جاءتْ، النساءُ شتَمْنَ، قالتْ فاطِمَةٌ، خالدٌ وزاهدٌ وراشدٌ سَافَرُوْا، عَيْنَاءُ وصَفْرَاءُ نَظَرَتا، نحنُ شربْنا، أنا وصَلتُ، وحيدٌ نامَ، أخَذ كليمٌ، تناولتْ راحِلةٌ، أسْرَعتِ السيّارةُ، ليلى وعنزة وعاتقة مَرَرْنَ.

## Vocabulary

| | |
|---|---|
| He listened. | سَمِعَ |
| They (m) went. | ذَهَبُوْا |
| She came. | جَاءَتْ |
| They (f) abused. | شَتَمْنَ |
| She said. | قَالتْ |

| | |
|---|---|
| They (m) travelled. | سَافَرُوْا |
| They (f) two looked. | نَظَرَتَا |
| We (m/f) drank. | شَرِبْنَا |
| I reached. | وَصَلْتُ |
| He slept. | نَامَ |
| He took. | أَخَذَ |
| She received/took. | تَنَاوَلَتْ |
| It/She ran fast. | أَسْرَعَتْ |
| They (f) passed. | مَرَرْنَ |

**3-Particles (الحروف):** It is a word (preposition etc.) which is generally helpful in giving useful meaning to combine words in a sentence, e.g. **فِيْ** (in), **عَلَى** (on) **إلَى** (to) **لـ** (for) and **أنْ** (that).

## Exercise-1

**Note:** Underline the articles in the following sentences.

| | |
|---|---|
| Kalīm travelled from Delhi to Goa. | سَافَرَ كليمٌ من دلهيْ إلى غووا. |
| Who is the owner of this house? | لمنْ هذا البَيْتُ؟ |
| What is in your mouth? | ما فيْ فيك؟ |
| I did not see you for two days. | لم أرَك منذ يومينِ. |
| Are you a teacher? | هل أنت أستاذ؟ |
| To be hungry is better for me than to take illegal things. | أنْ أجوعَ خيرٌ ليْ منْ أنْ آكلَ السُّحتَ. |

## Exercise-2

**Note:** Underline the particles in the below paragraph:

أنا من دلهي، هل سافرتَ إلى مومباي؟، بالله أنا لستُ بسارقٍ، أين الطالب؟، نعم أنا عاملٌ، حتى متى تُزْعِجُنِيْ؟، أجلْ هو أستاذٌ، مَنْ كتبَ على الصفحة؟، هذا لك، ما في يده؟، الباب مكسورٌ من علوُ، أنا مسافرٌ إلى دلهيْ ومِنْ ثمَّ إلى غُوَالِيارَ، إنا لله وإنا إليه راجِعُوْنَ.

## Vocabulary

| | |
|---|---|
| From | مِنْ |
| Did ---- | هل |
| To | إلى |
| By Allāh | بالله |
| Where | أين |
| How long | حتّى متى |
| Yes | أجلْ |
| Who | مَنْ |
| On | على |
| For you | لك |
| What | ما |
| From up | من علوُ |
| Then | مِنْ ثمَّ |

# Different Conditions of a Noun

## (مُخْتَلِفُ حَالَاتِ الاسْمِ)

Difference of conditions in Arabic is the name of 'difference of cases' that requires to be discussed in detail with a view to understand the 'difference of conditions' of a noun.

When a noun comes in an Arabic sentence it follows three different cases:

1- The noun could be an integral part of a sentence such as **زيدٌ ذاهبٌ** (Zayd is going.). Here **زيدٌ** and **ذاهبٌ** are integral parts without which the sentence will not be complete.
2- The noun could be an extra part in a way it does not need any preposition, e.g. **زيدٌ ذاهبٌ غداً** (Zayd will go tomorrow.). Here **غداً** has been added for more information but it came without any preposition.
3- The noun could be an extra part but it would need a preposition, e.g. **زيدٌ ذاهبٌ إلى مدرسةٍ** (Zayd is going to a school.). Here **مدرسة** has been added for more information that has not come without preposition.

All these three cases are called as **رَفْعٌ** (Nominative Case), **نَصْبٌ** (Accusative Case) and **جرٌّ** (Genitive Case). And the nouns that pass by these cases are called as **مَرْفُوْعٌ** (in nominative case), **مَنْصُوْبٌ** (in accusative case) and **مَجْرُوْرٌ** (in genitive case). Now these **مَرْفُوْعٌ, مَنْصُوْبٌ** and **مَجْرُوْرٌ** nouns can be named as that such noun is in the condition of **رَفْعٌ, نَصْبٌ** and **جرٌّ**. They are marked as ٌ, ً and ٍ. Its light vowel signs are ُ, َ and ِ .

## Exercise-1

**Note:** Read the following sentences and underline the vowel signs.

| | |
|---|---|
| Majīd is studying. | مجيدٌ دارِسٌ. |
| Ḥāmid is looking. | حامدٌ ناظِرٌ. |
| Waḥīd is writing. | وحِيدٌ كاتِبٌ. |
| Zāhid is going on feet. | زاهدٌ ذاهِبٌ ماشِياً. |
| Mājid is fighting on feet. | ماجدٌ مُقاتِلٌ راجلاً. |
| Wasīm is reading sitting. | وسيمٌ قارئٌ جَالِساً. |
| Nāṣir is writing standing. | ناصِرٌ كاتِبٌ قائماً. |
| Dhakī is riding well. | ذكيٌّ راكِبٌ رُكوباً. |
| Ḥamīd is demanding a pen. | حميدٌ طالبٌ قلماً. |
| Nasīm is proceeding towards the grand mosque. | نسيمٌ متوَجِّهٌ نحوَ المسجدِ الجامعِ. |
| Nāẓim is onlooking in the house. | ناظمٌ مطّلعٌ إلى الدّار. |
| The police are arresting the thief. | الشُرطةُ مقبضةٌ على السارقِ. |
| Nadīm is drinking from the pool. | نديمٌ شاربٌ من الحوضِ. |
| Sālim is coming from Mumbai. | سالمٌ آتٍ من مومبائ. |
| Ṣafrā' is angry with her mother. | صفراءُ غاضبةٌ على أمّها. |

| | |
|---|---|
| ‘Ainā’ is looking at Ṣafrā’. | عيناءُ ناظرةٌ إلى صفراءَ. |
| Zalmā’ is returning from the office. | زلماءُ عائدةٌ من المكتبِ. |
| Saudā’ is getting down from the car. | سوداءُ نازلةٌ من السّيّارةِ. |

## Exercise-2

**Note:** Read the following passage and point out the vowel signs as full and light:

منصورٌ وزيرٌ. خليلٌ موظّفٌ، واجدٌ راجعٌ من الوطنِ. القردُ قائمٌ على السقف. مَنْ محبٌّ عدوّاً؟ الكليةُ مغلقةٌ. هذه بيضاءُ. وتلك سوداءُ. هل تريدُ المكتبَ؟ مَنْ فتحَ البابَ بدون المفتاحِ؟ تابشُ دارسٌ في جامعةِ جواهرْ لعلَ. كلُّ إنسانٍ لا يحبُّ شقيقَه. الدعوةُ موجّهةٌ إلى الرئيسِ. العلمُ نافعٌ كثيراً.

## Vocabulary

| | |
|---|---|
| Minister | وزيرٌ/وُزَراءُ |
| Employee | موظّفٌ/موظّفونَ |
| Returning/Coming back | راجعٌ/راجِعونَ |
| Country | وطنٌ/أوطانٌ |
| Monkey | قردٌ/قردةٌ |
| Standing | قائمٌ/قائمُونَ |
| Roof | سقفٌ/سُقوفٌ |
| Lover/Loving/Loves | مُحِبٌّ/مُحبُّونَ |
| Enemy | عدوٌّ/أعداءٌ |
| College | كلّيّةٌ/كليّاتٌ |

| | |
|---|---|
| Closed | مُغلَقةٌ/مُغلَقاتٌ |
| White | بيضاءُ/بيضٌ |
| Black | سوداءُ/سودٌ |
| (are you) going | تُرِيْدُ |
| Office | مكتبٌ/مكاتبُ |
| Gate | بابٌ/أبوابٌ |
| Key | مِفتاحٌ/مفاتيحُ |
| Studying | دارسٌ/دارِسُونَ |
| Real brother | شقيقٌ/أشقّاءُ |
| Invitation/Call | دَعْوةٌ/دعَوَاتٌ |
| Given | موجَّهةٌ/مُوَجَّهاتٌ |
| Chief/Head | رئيسٌ/رؤساءُ |
| Knowledge/Science | علمٌ/عُلومٌ |
| Useful | نافِعٌ/نافعُونَ |
| Much/Very | كثيرٌ/كثيرُونَ |

# Vowel Signs

## (الإعراب)

Though every language goes through some changes in the conditions of noun, Arabic is a unique one to have changes at the terminal letters of its nouns. These changes are called *'I'rāb'* (إِعْرَابٌ) which means to give an Arabic form, e.g. *Zayd* is *'ālim* (*Zaydun 'ālimun* زَيْدٌ عَالِمٌ). The nouns that undergo these changes are called as *'Mu'rab'* (مُعْرَبٌ) and those which are free from these changes are called as *'Mabnī'* (مَبْنِيٌّ).

## Kinds of I'rāb

The I'rab is of two kinds, i.e. *I'rāb bil Ḥarakah* (الإعراب بالحركة) or short vowel signs and *I'arāb bil Ḥarf* (الإعراب بالحرف) or long vowel signs. These are as follows:

**(a) I'rāb bil Ḥarakah (Short Vowel Signs):** The changes that occur to the noun excepting *indeclinable* or common noun without الـ are called as *I'rāb bil Ḥarakah* where these changes are shown by diagonal strokes as ◌ٌ for *ḍammah*, ◌ً for *fatḥah* and ◌ٍ for *kasrah* except sound feminine plural where there is only ◌ٍ applied for *fatḥah* and *kasrah* both. And as for the noun that has الـ, its changes are shown by light diagonal strokes as ◌ُ for *ḍammah*, ◌َ for *fatḥah* and ◌ِ for *kasrah*, excepting the *indeclinable* where there is used only ◌َ (light diagonal stroke) for both the *fatḥah* and the *kasrah.*

**(b) I'rāb bil Ḥarf (Long Vowel Signs):** The changes that occur

to the dual and sound masculine plural are called as *I'rāb bil Ḥarf* where these changes are shown by انِ for *ḍammah* and **يْنِ** for *fatḥah* and *kasrah* both in the case of dual. As for sound masculine plural, they are shown by **وْنَ** for *ḍammah* and **يْنَ** for both the *fatḥah* and *kasrah*. And as regards possessed dual and sound masculine plurals, these are shown by ا for *ḍammah* and **يْ** for *fatḥah* and *kasrah* both in the case of dual and as for sound masculine plural they are shown by **وْ** for *ḍammah* and **يْ** for both the *fatḥah* and *kasrah*. See these changes through the following table**:**

**Noun with its three Cases**

| **S, D & P**[1] | **Noun** | **Ḍammah** | **Fatḥah** | **Kasrah** |
|---|---|---|---|---|
| S FVS | زيد | زيدٌ | زيداً | زيدٍ |
| S LVS | زيد | زيدُ | زيدَ | زيدِ |
| BP FVS | أطفال | أطفالٌ | أطفالاً | أطفالٍ |
| BP LVS | أطفال | أطفالُ | أطفالَ | أطفالِ |
| SFP FVS | مسلمات | مسلماتٌ | مسلماتٍ | مسلماتٍ |
| SFP LVS | مسلمات | مسلماتُ | مسلماتِ | مسلماتِ |
| In. | لقمان | لقمانُ | لقمانَ | لقمانَ |
| D FV | أبوان | أبوَانِ | أبوَيْنِ | أبوَيْنِ |
| D LV | أبوان | أبوَا | أبوَيْ | أبوَيْ |

[1] **S**: Singular, **D**: Dual, **P**: Plural, **FVS**: Full Vowel Sign, **LVS**: Light Vowel Sign, **BP**: Broken Plural, **SFP**: Sound Feminine Plural, **In**: Indeclinable & **SMP**: Sound Masculine Plural

| | | | | |
|---|---|---|---|---|
| SMP FV | مسلمون | مسلمُونَ | مسلمِينَ | مسلمِينَ |
| SMP LV | مسلمون | مسلمُوْ | مسلمِيْ | مسلمِيْ |

## Examples for each of the cases

**(a) For Short Vowel Signs:** **مُحمَّدٌ رسولٌ** (Muḥammad is the Messenger.), **ناصرٌ ذاهبٌ راجلاً** (Nāṣir is going on feet.), **خليلٌ ناظرٌ إلى سيّارةٍ** (Khalīl is looking at a car.), **يوسُفُ في السجنِ** (Yūsuf is in the jail.) and **خالدٌ راكبٌ القطارَ** (Khālid is boarding at the train.).

**(b) For Long Vowel Signs:** **روعاءُ ونَعْماءُ تَوْأمتانِ** (Rauʿā and Naʿamā are twins.), **القمرُ والنجمُ طالعانِ نيِّرَيْنِ** (The moon and the star are shining bright.), **زاهِدٌ وراشدٌ على درّاجتَيْنِ** (Zāhid and Rāshid are on the bi-cycle.), **المُدَرِّسُوْنَ غائبُونَ** (The teachers are absent.), **الطّلّابُ حاضرونَ نشطِيْنَ** (The students remain present actively.) and **الشُرطَةُ مقبضةٌ على السّارقِيْنَ** (The Police is arresting the thieves.).

**Conditions of light diagonal strokes:**

- When definite article **الـ** is prefixed to common noun that has *I'rāb bil Ḥarakah*, e.g. **حمدٌ** as [1]**الحمدُ**.
- When both (that has *I'rāb bil Ḥarakah* and *I'rāb bil Ḥarf*) are possessed, e.g. **إبنٌ** as **إبنُ زيدٍ** and **إبنان** and **بنون** as **إبنا زيدٍ** and **بنو زيدٍ**.
- When one noun is possessed to another noun where **زيدٌ** is son and **خالدٌ** is father e.g. **زيدُ بنُ خالدٍ** (Zayd is the son of Khālid)

  It should be also noted that **ء** of **إبن** would neither be

[1] Excepting dual and sound masculine plural which don't have light diagonall strokes for this application. They follow it only when they are possessed.

written nor be pronounced.[1]

- The indeclinable, e.g. **لقمانُ**.

## Exercise-1

**Note:** Read the following sentences and underline the short and long vowel sings.

| | |
|---|---|
| Zayd is going. | زيدٌ ذاهبٌ. |
| I saw Zayd on the road. | رأيتُ زيداً في الشارع. |
| I passed by Zayd at the Chowk. | مررتُ بزيدٍ بالسِّقط. |
| Some workers of the university travelled. | سافرَ عمّالٌ من الجامعة. |
| The teacher beat some children of the 2nd class. | ضَرَبَ المُدَرِّسُ أطفالاً من الصّفّ الثاني. |
| We came to know some new sciences. | وقفنا على علومٍ جديدةٍ. |
| Some Muslim women recited the Qur'ān. | تلتْ مسلماتٌ القرآنَ. |
| I served some (F) passengers in the train. | خدمتُ مسافراتٍ في القطار. |
| I said *salām* to some girl students of the college. | سلّمتُ على طالباتٍ من الكلية. |
| Luqmān said: The knowledge is necessary. | قال لقمانُ: العلمُ ضروريّ. |

[1] Except in the poetry where nunation is permitted as the poet al-Aghlab al-'Ijlī said:

| | |
|---|---|
| جارية من قيسِ بن ثعلبه | كريمة أخوالُها والعصبه |

| | |
|---|---|
| Allāh ordered Ibrāhīm (Abraham). | أَمَرَ اللهُ إبراهيمَ. |
| What do the scholars think about the sacrifice of Ismā'īl? | ماذا يرَى العلماءُ عنْ ذبحِ إسماعيلَ. |
| The Muslims fasted the whole month. | صَامَ المسلمونَ طولَ الشهر. |
| I attracted the on-lookers by my magic. | جذبتُ الناظرينَ بسِحرِيْ. |
| I wept for the passengers yesterday. | بكيتُ على المسافرين أمسِ. |
| The (two) boys returned from Delhi. | رجَعَ الوَلدانِ من دلهي. |
| Did you listened to the (two) speakers at Santīniketan? | هل سمعتَ الخطيبينِ في شانتينيكيتانَ؟ |
| The Police caught the (two) thieves. | أقبضَ الشرطةُ على السارقَينِ. |
| Did you see the parents of Nāṣir? | هل رأيتَ أبوَيْ ناصرٍ؟ |
| Where did (two) sons of Khālid go? | أين ذهبَ ابنا خالدٍ؟ |
| Who was angry with the (two) students of the university? | منْ غَضِبَ على طالبَيْ الجامعةِ؟ |
| The Muslims of India woke up. | اسْتَيقَظَ مُسْلموْ الهندِ. |
| Did the strike stop the students of the university? | هل مَنَعَ الإضرابُ عَنْ العملَ طالبِيْ الجامعةِ؟ |
| Who laments for the Muslims of India? | مَنْ يبكيْ مُسلمِيْ الهندِ؟ |

## Exercise-2

**Note:** Read the following sentences and indicate the short and long vowel signs:

شكيلٌ مسافرٌ. ناديتُ جميلاً في المشكلةِ. بحثتُ عن إخصَائيّ للأسنانِ. بَرَزَ نجْمانِ في السماءِ. هل رأيتَ قمرينِ قطُّ؟ عانَى المستقيمُ من مرضينِ في وقتٍ واحدٍ. لَمَعَتْ نُجُوْمٌ في السماءِ. هل ترَى نجوماً في النهارِ؟ جَاءَ كبيرُ الوزراءِ بسيّاراتٍ عديدةٍ. قاتلتْ طالباتٌ من الجامعةِ طلّاباً للكليةِ. كلّمتُ ممرّضاتٍ من مشتشفى الجامعةِ. بحثْتُ عن خادماتٍ في بولفورَ. أطاعَ أسماعيلُ أمرَ والده. القلمُ نفيسٌ. أخذتُ القلمَ من زميلي. كتبْتُ بالقلمِ. بَاعَ العمّالُ أسبابَهم. أخفَى الطلّابُ أقلامَهم. غَضِبَ المديرُ على العُمّالِ. نالتِ الطالباتُ جوائزَهنّ. طرَدَ البوليسُ بائعاتِ الفواكهِ على جانبي الشارعِ. المتطرّفون شنّوا الغارةَ على الأقلّياتِ. عادَ ناصرُ بنُ حميدٍ من دلهي. مَنْ ضَرَبَ طارقَ بنَ جُنَيدٍ؟ هل نَظرْتَ إلى شاهدِ بنِ سَعيدٍ؟

## Vocabulary

| | |
|---|---|
| --- is traveling | مسافرٌ/مسافرونَ |
| I called | ناديتُ |
| Problem | مشكلةٌ/مشاكلُ |
| I searched | بحثتُ |
| Dentist | إخصائيُّ الأسنانِ |
| --- appeared | بَرَزَ |
| Star | نجمٌ/نجومٌ |
| I saw | رَأيْتَ |
| Moon | قمرٌ/أقمارٌ |
| --- suffered from | عَانَى |

| | |
|---|---|
| Disease | مرضٌ/أمراضٌ |
| Time | وقتٌ/أوقاتٌ |
| Day | نهارٌ |
| Chief Minister | كبيرُ الوزراءِ |
| --- fought | قاتلتْ |
| I talked | كَلَّمْتُ |
| Nurse | مُمرِّضةٌ/ممرّضاتٌ |
| Maid | خادمةٌ/خادماتٌ |
| --- obeyed | أطاعَ |
| Order | أمرٌ/أمورٌ |
| Classmate | زميلٌ/زملاءُ |
| Tool | سببٌ/أسبابٌ |
| --- hid | أَخْفَى |
| Prize | جائزةٌ/جوائزُ |
| --- threw | طرَدَ |
| Police | البوليسُ |
| Fruit-seller | بائعُ الفواكهِ |
| Road | شارعٌ/شوارعُ |
| Extremist | متطرّفٌ/متطرّفونَ |
| --- attacked | شَنّوْا الغَارَةَ |
| Minorities | الأقلّياتُ |

# Singular, Dual & Plural

## (المفرد والمثنّى والجمع)

The number in Arabic followed by singular, dual and plural needs to be discussed in detail. They are as follows:

1. **Singular (المُفْرَدُ):** It indicates to only one object. There are no such fixed forms for the singular words. They may come even on the form of plural, e.g. **رَجُلٌ**, **عَيْنٌ** and **كِتَابٌ** where the last word is on the form of a plural, i.e. **فِعَالٌ** (**رِجَالٌ**).
2. **Dual (المُثَنَّى):** It indicates to two objects. It is specified with few languages only. There are certain rules for making dual that is that **انِ** is added to the singular in nominative case and **يْنِ** is added in accusative and genitive cases, e.g. from **رجلٌ** it makes **رجلَانِ** and **رجلَيْنِ**. Similarly **كتابانِ** and **كتابَيْنِ** are made from **كتابٌ**.

   It is very peculiar in Arabic that sometimes the plurals are made singular on this form. The plural in this regard will be considered as the two groups, e.g. **لِقاحانِ**[1] **سَوْدَاوَانِ**. The poet 'Amr al-Kalbī said:

| | |
|---|---|
| لأصبحَ الحيُّ أوباداً ولم يجدوا | عند التفرّق في الهيجا جِمالينِ |

Here the word **'جِمَالٌ'** is the plural of **'جَمَلٌ'**. And Abū al-Najm said:

| | |
|---|---|
| تبقّلتُ من أوّل التبـــقّل | بينَ رِماحَيْ مالكٍ ونهشلِ |

[1] It is the plural of **لَقُوحٌ**.

Here the word 'رِمَاحٌ' is the plural of 'رُمْحٌ'.

3. **Plural (الجَمْعُ):** It indicates to more than two objects. It has five kinds- (a) Broken Plural (**جمعُ التَكسِير**), (b) Sound Masculine Plural (**جمعُ المذكّر السالِم**), (c) Sound Feminine Plural (**جمعُ المؤنث السالم**), (d) Collective Noun (**اسمُ الجمع**) and (e) Generic Noun (**اسمُ الجنسِ**). They are explained below:

(a) Broken Plural (**جمعُ التكسِير**): In this kind of plural, the shape of singular is changed by adding some letters to it or by omitting some letters from it, e.g. **نُوْرٌ** is singular whose plural is **أَنْوَارٌ**, and **كِتَابٌ** is singular whose plural is **كُتُبٌ**. There is no specific rule to make such plural. However some common forms are given below:

| Form | Sing. | Plurl. | Sing. | Plurl. | Sing. | Plurl. |
|---|---|---|---|---|---|---|
| فِعَالٌ | عَبْدٌ | عِبَادٌ | رَجُلٌ | رِجَالٌ | صَعْفِيْرٌ | صِغَارٌ |
| فُعَلَاءُ | عَالِمٌ | عُلَمَاءُ | شَرِيْفٌ | شُرَفَاءُ | شُجَاعٌ | شُجَعَاءُ |
| أَفْعَالٌ | سَبَبٌ | أَسْبَابٌ | نُوْرٌ | أَنْوَارٌ | طِفْلٌ | أَطْفَالٌ |
| أَفْعِلَاءُ | نَبِيٌّ | أَنْبِيَاءُ | وَلِيٌّ | أَوْلِيَاءُ | صَدِيْقٌ | أَصْدِقَاءُ |
| أَفْعِلَةٌ | زَمَانٌ | أَزْمِنَةٌ | دَوَاءٌ | أَدْوِيَةٌ | طَعَامٌ | أَطْعِمَةٌ |
| فُعُلٌ | رَسُوْلٌ | رُسُلٌ | كِتَابٌ | كُتُبٌ | خَشَبَةٌ | خُشُبٌ |
| فُعُوْلٌ | نَجْمٌ | نُجُوْمٌ | جِسْمٌ | جُسُوْمٌ | أَسَدٌ | أُسُوْدٌ |
| فُعَّالٌ | حَاكِمٌ | حُكَّامٌ | خَادِمٌ | خُدَّامٌ | طَالِبٌ | طُلَّابٌ |
| فَعَالِلُ | مَسْجِدٌ | مَسَاجِدُ | رِسَالَةٌ | رَسَائِلُ | جَوْهَرٌ | جَوَاهِرُ |
| فَعَالِيْلُ | مِفْتَاحٌ | مَفَاتِيْحُ | سُلْطَانٌ | سَلَاطِيْنُ | نَامُوْسٌ | نَوَامِيْسُ |

**Note:** Sometimes, plurals are used for dual but it happens only when two persons or pronoun of dual are used simultaniouslay, e.g. **ما أحسنَ رؤوسَهما!** [What a beautiful their (*dual*) heads are!] and **صغتْ قلوبُكما** [Your (*dual*) hearts have inclined.].

(b) **Sound Masculine Plural (جمعُ المذكّر السالم):** It is made by adding **وْنَ** to the masculine participle or adjective in nominative case and **يْنَ** in the accusative and genitive cases, e.g. from **قَائِمٌ, قَائِمُوْنَ** and **قَائِمِيْنَ** and from **مَوْهُوْبٌ, مَوْهُوْبُوْنَ** and **مَوْهُوْبِيْنَ**.

**Note:**

- Some broken plurals which come on above form but are not the plural of active or passive participles. It could be changed accordingly except when they are possessed, and their **ن** will not be omitted, e.g. **سِنُوْنَ** (plural of **سِنةٌ**), **قِلُونَ** (plural of **قِلةٌ**) and **أخسرُوْنَ** (plural of **أَخْسَرُ**).
- This form is also followed when more than two persons with the same name are found together, e.g. **زَيْدُوْنَ** and **مُحَمَّدُوْنَ** the plurals of **زَيْدٌ** and **مُحَمَّدٌ**.

(c) **Sound Feminine Plural (جمعُ المؤنث السالم):** It is made by adding **اتٌ** to the feminine participle or adjective in nominative case and **اتٍ** in the accusative and genitive cases, e.g. from **قَائِمٌ, قَائِمَاتٌ** and **قَائِمَاتٍ** are made and from **مَشْهُوْرَةٌ, مَشْهُوْرَاتٌ** and **مَشْهُوْرَاتٍ** are made.

**Note:**

- The broken plurals which are on this form and their singulars do not have *round ta* '**ة**', are also put under

this category, e.g. أرضَاتٌ (plural of أرضٌ), أهلاتٌ (plural of أهلٌ) and عُرُساتٌ and عِيَراتٌ (Plurals of عرسٌ and عيرٌ).

- Similarly, the plural of masculine singular whose broken plural is not found, mostly comes on this form, e.g. سرادِقاتٌ (plural of سرادقُ), سبحلاتٌ (plural of سبحلٌ) and سبطراتٌ (plural of سبطرٌ).

(d) **Collective Noun (اسمُ الجمع):** It is a word that gives the meaning of plural but does not have its singular, e.g. ضأنٌ, باقرٌ, خَدْمٌ, جَيْشٌ, رَهْطٌ, رَكْبٌ, قَوْمٌ and رُحالٌ.

(e) **Generic Noun (اسمُ الجنسِ):** It is a word that points out the plural number and its singular is distinguished by the addition of *round ta* 'ة', e.g. عِنَبٌ (عِنَبَةٌ), سَفَرْجَلٌ (سَفَرْجَلَةٌ) and تُرْكٌ (تُرْكَةٌ).

**Note:** It is very interesting to be noted that Arabic has a very peculiar usage in this regard, i.e. جَمْعُ الجَمْعِ (Plural of the plural). Perhaps this kind of plural is not found in any language. It indicates to many more things of that object whose plural's plural is mentioned, e.g. بَيْتٌ is a singular whose plural is بُيُوْتٌ and this plural has its plural that is بُيُوْتَاتٌ. Similarly, the plurals of جَمَلٌ, غُرابٌ, كَلْبٌ and صَاحِبٌ are جِمَالٌ, غَرابينُ, جِمَالَاتٌ, أَصْحَابٌ whose plurals are أَكَالِبُ, أَغْرِبَةٌ, أَكْلُبٌ and أَصَاحِيْبُ.

## Exercise-1

**Note:** Read the following sentences and underline the singular, dual and plural:

| | |
|---|---|
| This is a boy. | هذا ولدٌ. |
| I have a beautiful daughter. | ليْ بنتٌ جميلةٌ. |

| | |
|---|---|
| The students of the Islamic school are laborious. | طَلّابُ المدرسةِ الإسلاميةِ مجتهدونَ. |
| They (two) are college teachers. | هما محاضرانِ في الكلية. |
| Are your parents alive? | هل أبواك حيّانِ؟ |
| What is in your hand? | ما في يدِيْك؟ |
| The Muslims of India are backward. | مسلمُوْ الهندِ متخلّفونَ. |
| The Muslim women of Iran are laborious. | مسلماتُ إيرانَ مجتهداتٌ. |
| My people love each other. | قوميْ رحماءُ بينهم. |
| Did you take the grapes? | هل أكلتَ العنبَ؟ |
| They are my family members. | هم أهلاتنا. |
| I spent four years here. | قضيتُ أربعَ سنينَ هنا. |

## **Exercise-**2

**Note:** Read the sentences below and differentiate the singular, dual and plural:

ابنُك بارٌّ. في الفِعال دليلٌ على الأقوالِ. لنا أسوةٌ في العُمرَينِ. خدّاه وردتانِ. طالبوْ العلى ساهرونَ الليالِيَ. في البناتِ رغبةٌ في العلم أكثرُ من البنينَ. في قوميْ حنينٌ لوطنهم. الوردُ لا تكون حمراء فحسبُ. إذا كانتْ سبعُ سماواتٌ فلا بدّ من سبعِ أرضاتٍ. السنونُ أقلُّ من القرونِ.

## **Vocabulary**

| | |
|---|---|
| Son | ابنٌ/أبناءٌ |
| Obedient | بارٌّ/بارُّوْنَ |

| | |
|---|---|
| Work/Deed/Action | فِعْلٌ/فِعَالٌ |
| Evidence/Proof | دليلٌ/دلائلُ |
| Talk/Saying | قَوْلٌ/أقوالٌ |
| Example | أسْوَةٌ/أسًى |
| Abū Bakr & ‘Umer bin al-Khaṭṭāb | العُمْرَانِ |
| Cheeck | خَدٌّ/خُدُودٌ |
| Rose | وَرْدةٌ |
| Height | العُلَى |
| --- are awakening | ساهرٌ/ساهرونَ |
| Night | ليلٌ/ليالٍ |
| Wish/Will/Desire | رغْبةٌ/رَغَباتٌ |
| Knowledge/Science | عِلمٌ/عُلَومٌ |
| More than --- | أكثرُ من --- |
| People/Nation | قَومٌ |
| Love | حنينٌ |
| Nation/Country | وَطَنٌ/أوْطانٌ |
| --- is | تكونُ |
| Red | حمراءُ |
| Century | قرنٌ/قرونٌ |

# Nominal Sentence

## (الجُمْلَة الاسْمِيّة)

Sentences in Arabic are of two kinds i.e. 'nominal sentence' and 'verbal sentence'. The nominal sentence has only two parts i.e subject and predicate which are called as integral parts of a sentence.

Subject is called '**مُبْتَدَأ**' about which some information is given, and predicate is called '**خَبَرٌ**' which gives information about the subject.

Subject generally comes in the beginning of the sentence while predicate is put at the end. But in some cases they replace each other in this condition.

**The condition of its terminal letters:** It is a common rule that each integral part of the nominal sentences should have *ḍammah* at its terminal letter, and no more condition can occur. For example,

| | |
|---|---|
| Ḥāmid is a doctor. | حامدٌ طبيبٌ. |
| Maḥmūd is an engineer. | محمودٌ مهندسٌ. |

And if there is no *ḍammah* on any of the integral parts then the *maḍmūm* (with *ḍammah*) part is understood there, e.g. **خالدٌ في البيتِ** (Khālid is in the house.). Here the predicate **مَوْجُوْدٌ** is hidden before **في البيتِ**, i.e. **خالدٌ موجودٌ في البيت** [Khālid is (present) in the house.[1]]

**Varieties of a subject:** The subject in Arabic may either be a

[1] There is no literal synonym of 'is', 'are' or 'am' in Arabic nominal sentence. They are understood in the sentence itself.

proper noun or pronoun or common noun (generally defined with the definite article الـ) or an adjective or in possessive case. For instance,

| | |
|---|---|
| Mājid is a labourer. | ماجدٌ عاملٌ. |
| He is a student. | هو طالبٌ. |
| The pen is cheap. | القلمُ رخيصٌ. |
| A knowledgeable person is respected. | فتًى عالمٌ مكرّمٌ. |
| Everyone cannot understand the meaning of thanks. | كلُ إنسانٍ لا يفهمُ معنَى الشكرِ. |
| Your friend is my enemy. | صديقك عدوّيْ. |

The subject might be a common noun but in such case it would come after the predicate, e.g.

| | |
|---|---|
| There is a man in the house. | فيْ البيتِ رجلٌ. |

**Varieties of a predicate:** The predicate in Arabic may either be a noun or adjective or adverb or in the possessive form. And it may be a nominal, verbal or conditional sentence.

| | |
|---|---|
| Ṣuhayb is a teacher. | صهيبُ مُعَلّمٌ. |
| Wasīm is a traveler. | وسيمٌ مسافرٌ. |
| Zayd is in the house. | زيدٌ فيْ البيتِ. |
| Idrīs is the prophet of Allāh. | إدريسُ نبيُّ الله. |
| Zāhid's father is a teacher.[1] | زاهدٌ والدُه معلّمٌ. |

[1] The literal translation of this sentence is "*Zāhid his father is a teacher*." where '*Zāhid*' is subject and the nominal sentence '*his father is a teacher*' is predicate. In such cases, it is necessary that one personal pronoun should come in the predicate, which would return to the subject accordingly.

| | |
|---|---|
| Khālid went to Mumbai. | خالدٌ ذهَبَ إلى مومبائ. |
| Bakr will thank you if you give him. | بكرٌ إنْ تُعْطِه يشْكُرْك. |

**Note:** When both the subject and predicate come as a definite noun, the first one will necessirilly be subject and the second one will be the predicate, e.g. **أبوك عمّي** (Your father is my uncle.).

**Places where the subject shall come in the beginning:** The subject will necessarily be in the first place in the conditions below:

(1) If demonstrative pronouns, letters of condition, **ما** of admiration, **كم** of exclamation, pronoun for 'undeclaired third person singular masculine', that which is prefixed with **لَـ** and the relative pronoun whose predicate is prefixed with **فـ** come as a subject in the sentence then, in this case, they will always remain in the first place e.g. **مَنْ أنتَ؟** (Who are you?), **مَنْ يقمْ أقمْ معه** (If anyone stands I will stand with him.), **ما أحسنَ الصدقَ** (How the best truthfulness is!), **كمْ عبيدٍ ليْ** (How many slaves I have!), **هو المُعَلِّمُ لي** (It is he who is my teacher.), **لَزيدٌ قائمٌ** (Verily, Zayd is standing.) and **الذيْ يدلّني على مطلوبيْ فله ألف روبية** (The one who suggests me to have wishful thing, he will get one thousand Rupee.)

(2) When the emphasis is put on the predicate, e.g. **إنّما عليٌّ شجاعٌ** ('Alī is indeed a brave.) and **وما أنا إلا مُعَلِّمٌ** (I am only a teacher.).

(3) If there is a doubt that the subject of a predicate (noun) will be mixed with the subject of a verb then it has to come first, e.g. **زيدٌ فهِم** (Zayd understood.) not **فهِم زيدٌ**

(Zayd understood.) and **كلُّ إنسانٍ لا يبلغ مرادَه** (Every man cannot reach his target.).

(4) When it is doubted that the subject might be mixed with the predicate, the subject should be in first place, e.g. **صديقُك عدوِّيْ** (Your friend is my enemy.) and **أفضل منك أفضل منّي** (The one who is higher than you is higher than me.).

**Places where the predicate shall come in the beginning:** The predicate will always remain in the beginning in the following cases:

(1) When the predicate is one of the words that should come in the beginning, e.g. **أينَ أبوك؟** (Where is your father?) and **متى نصرُ الله؟** (When will the divine help come?).

(2) When the emphasis is put on the predicate, e.g. **إنما الشجاعُ عليٌّ** (The brave is 'Alī.) and **وما مُعلّمٌ إلا أنا** (I am the only teacher.).

(3) When it is doubted that the predicate may be mixed with the adjective, e.g. **عندي روبيةٌ ولي حاجةٌ** (I have one rupee which I need it).

(4) When its pronoun returns to the subject, e.g. **في الدّار صاحبُها** (The house-owener is in the house.) and **على قلوبٍ أقفالُها** [The hearts have their locks. (The hearts are sealed.)].

**Places where the subject should be omitted:** There are four places where the subject will necessarily be omitted. They are as follows:

(1) When **نِعْمَ** and **بِئسَ** are applied to the nominal sentences, e.g. **نعم العبدُ نصيرٌ** (**نعم العبدُ هو نصيرٌ**) and **بئستِ المرأةُ هندٌ** (**بئستِ المرأة هي هندٌ**).

(2) When something comes between the Adjective and the Noun Qualified, e.g. **مررْتُ بخالدٍ هو البخيلُ) مررْتُ بخالدٍ البخيلُ(** and **أعوذ بالله من إبليسَ هو اللعينُ) أعوذ بالله من إبليسَ اللعينُ(**. It happens only when praise, curse or mercy is required.

(3) When the predicate is an infinitve that deputizes the verb, e.g. **صبرٌ جميلٌ) حاليْ صبرٌ جميلٌ(** and **سمعٌ وطاعةٌ ) أمريْ سمعٌ وطاعةٌ(**.

(4) When the predicate seems an oath, e.g. **فيْ ذمّتيْ لأخرجنّ فيْ عنقيْ ميثاقٌ ) فيْ عنقيْ لأذهبنَّ** and **(فيْ ذمّتيْ عهدٌ لأخرجنَّ لأذهبنَّ(**.

**Places where the predicate should be omitted:** There are four places where the predicate will necessarily be omitted. They are as follows:

1- If it is a clear oath, e.g. **لَعمرُك لأقومَنَّ) وقسمي----.(** and **وأيمنُ الله لأسافرنَّ) وقسميْ----.(**.

2- If it means 'being' after **لولا**, e.g. **لولا زيدٌ ) لولا زيدٌ لهلك عمرٌو لولا حميدٌ موجودٌ ) لولا حميدٌ هدانا ما هُدِينا** and **(موجودٌ لهلك عمرٌو هدانا ما هُدِينا(**.

3- After the **و** of company, e.g. **كلُّ صانعٍ وما ) كلُّ صانعٍ وما صنَع صنَع صِنوانِ(**.

4- When the Adjective of Condition deputizes the predicate. And it happens when the subject is an infinitve possessed by its object or the Comparitive Degree possessed by an infinitive, e.g. **ضربيْ العبدَ مسيئاً ضربيْ العبدَ إذ كان مسيئاً(**.

And the prediciate is too omitted at a time when the word following the subject is a subject of verb (**فاعِلٌ**) or deputizing the subject (**نائبُ الفاعلِ**). Then in this condition the subject will be an adjective followed by the negative or interrogative sentences, e.g. **ما مخذولٌ تابعوك** and **(أ أخواك قائمانِ؟) أ قائمٌ أخواك؟**

(**ما تابعوك مخذولون.**).

**Note:**

(a) More than one predicate may be used together followed by **و** or without **و**, e.g. **مجيدٌ عالمٌ وطبيبٌ** (Majīd is a doctor as well as a scholar.) and **حميدٌ حاكمٌ مكرّمٌ مُطاعٌ** (Ḥamīd is a successful and respected ruler.)[1].

(b) And also many predicates might be used with the difference of the definite and indefinite, e.g. **هو الغفورُ الودودُ ذو العرش المجيدُ فعّالٌ لما يريد** (He is Much-forgiving, Full of love, Master of the throne, Glorious and Much-doer of what He wants.)

(c) When the subject gives the meaning of condition, its predicate will have **فـ** before it. It happens when the subject is a relative pronoun or qualified common noun, e.g. **الذي يسهر الليالىَ فله الفوزُ العظيمُ** (He who is awake in the night, will surely achieve a great success.) and **فما بكم من نعمةٍ فمن الله** (Whatever boon you have is bestowed by Allāh.).

## Exercise-1

**Note:** Read the following sentences and indicate subject and predicate:

| | |
|---|---|
| Nasīm is an employee in a company. | نسيمٌ موظّفٌ في شركةٍ. |
| Dhakī is working in an iron-factory. | ذكيٌّ عاملٌ في مصنعِ الحديدِ. |
| Ẓafarul Islām is a journalist. | ظفرُ الإسلامِ صحفيٌّ. |

[1] When more than one predicate come unitedly without **و** it means that all these qualities are found in the subject at a time.

| | |
|---|---|
| I am watching the movie *'Muḥabbatain'*. | أنا شاهدٌ فيلمَ "محبّتين". |
| They are travelling to Kolkāta. | هم مسافرونَ إلى كولكاتا. |
| Man is the servant of favour. | الإنسانُ عبدُ الإحسانِ. |
| The men are born to make mistakes. | بنو آدمَ مفطورونَ على الخطأ. |
| The child is laughing. | الطفلُ ضاحكٌ. |
| An experienced man is wanted. | رجلٌ مجرَّبٌ مطلوبٌ. |
| Everyone cannot get his goal. | كلُّ رجلٍ لا يبلغُ مُناه. |
| Your uncle is my friend. | عمُّك صديقيْ. |
| My father is your maternal uncle. | والديْ خالُك. |
| There are a man and a woman in the house. | في الدّارِ رجلٌ وامرأةٌ. |
| Anīs is in the jail. | أنيسٌ في السجنِ. |
| The boy is in the garden. | الولدُ في الحديقةِ. |
| Pratibha Pātel is the President of India. | براتيبها باتيلُ رئيسةُ الهندِ. |
| Shāhid's father is in jail. | شاهدٌ أبوه مسجونٌ. |
| Khālid's son is an engineer. | خالدٌ ولده مهندِسٌ. |
| Rayḥān is working in Baḥrain. | ريحانُ يعملُ في البحرينِ. |
| My uncle died last year. | عمِّيْ ماتَ قبلَ سنةٍ. |
| Who are these boys? | منْ هولاء الأولاد؟ |
| Only Tābish is a rich man. | إنما تابشُ غنيٌّ. |
| Nāṣir came. | ناصرٌ جَاءَ. |
| Your father is my uncle. | أبوك عمِّيْ. |

| | |
|---|---|
| Where is your mother? | أينَ أمُّك؟ |
| The only rich is Khālid. | إنما الغنيُّ خالدٌ. |
| I have only one pen and I need it. | عندي قلمٌ ولي حاجةٌ. |
| The driver is in the car. | في السيّارةِ سائقُها. |
| How the best boy Azīz is! | نعم الولدُ عزيزٌ. |
| The Police arrested Dhakī the killer. | أقبض الشرطةُ على ذكيٍّ القاتلُ. |
| My habit is to read and write. | قراءةٌ وكتابةٌ. |
| I have made a promise to help him. | في ذمّتي لأنصرنّه. |
| By your age, you shall die. | لعمرُك لتموتنَّ. |
| if you were not I could have denied my Lord. | لولا أنت لأنكرتُ بربّيْ. |
| Everyman will get the return what he has done. | كلُ رجلٍ وما قدَّم. |
| I paid the slave when he worked hard. | إعطائي العبدَ مجتهداً. |
| Are your (two) sons grown up? | أ بالغٌ ولداك؟ |
| He is an engineer as well as a scholar. | هو مهندسٌ وعالمٌ. |
| I am a pure Islāmic writer. | إنيْ كاتبٌ إسلاميٌ بحتٌ. |
| The one who supports the evil, will face a sever punishment. | الذي يعضِّدُ الشرَّ فله العقابُ الشديدُ. |
| Whatever the high buildings we have, were built by the Empror Shāhjahān. | ما لنا من المباني الفخمة فقد بناها الإمبراطور شاهجهان. |

## Exercise-2

**Note:** Read the passage carefully pointing out subject and predicate:

راشدٌ طبيبٌ. هم نائمونَ. البيانُ صحيحٌ. ولدُك تلميذيْ. شاكرٌ دكّانُه مفتوحٌ. المرأةُ طردتْ ولدَها. نقوديْ في البنكِ. كم نفراً في عشيرتك. لأنتَ شاتميْ. التي في يدك تُدْعَى علبةً. إنما أنتم بارعونَ في اللغةِ. هم الذاهبون إلى المكاتبِ. متى رجوعك من السفر؟ للرأي مُدليه. نعم الصاحب فرحانُ. بئس الرفيقُ صهيبُ. سمعتُ عن مالكٍ الأديبُ. قولٌ وعملٌ. كلُ بانٍ وما بنى. في ذمتيْ لأنصرنّه. رؤيتي البنتَ غافلةً. نحنُ أشدّاءُ على الأعداء ورحماءُ فيما بيننا. هم تجّارٌ صالحونَ ذوو أموالٍ. الذي يجتهدُ ليلَ نهارٍ فله نيلُ المرادِ. ما بنا من مصائب فهي نتيجةُ أعمالنا.

## Vocabulary

| | |
|---|---|
| طبيبٌ/أطبّاءُ | Physician |
| نائمٌ/نائمونَ | Sleeping |
| بيانٌ/بياناتٌ | Statement |
| صحيحٌ | Correct |
| مفتوحٌ | Open |
| نقدٌ/نقودٌ | Money |
| بنكٌ/بنوكٌ | Bank |
| نفرٌ/أنْفَارٌ | Member |
| عشيرةٌ/عشائرُ | Family |
| شاتمٌ/شاتمونَ | --- abusing |
| يُدعَى | is called |
| عُلبَةٌ/عُلَبٌ | Can, box, case |
| بارعٌ/بارعونَ | Expert, master |

| | |
|---|---|
| Language | لغةٌ/لغاتٌ |
| Opinion | رأيٌ/آراءٌ |
| --- giver, opinner | مُدْلٍ/مُدلُونَ |
| Friend | صاحبٌ/أصحابٌ |
| Comrade | رفيقٌ/رُفْقٌ |
| Literary man | أديبٌ/أدباءُ |
| Builder | بَانٍ/بانونَ |
| Building | مَا بنَى |
| Careless | غافِلَةٌ/غافلاتٌ |
| Hard | شديدٌ/أشدّاءُ |
| Enemy | عدوٌّ/أعداءٌ |
| Soft | رحيمٌ/رُحَماءُ |
| Merchant | تاجرٌ/تُجّأرٌ |
| Good | صالحٌ/صالحونَ |
| Rich | ذو/ذوو أموالٍ |
| --- works hard | يجتهدُ |
| --- will achieve | نيلٌ |
| The goal | المرادُ |
| Calamity | مصيبةٌ/مصائبُ |
| Result | نتيجةٌ/نتائجُ |

# The Prepositions

## (حُرُوْفُ الجَرّ)

Prepositions in English are of six kinds, i.e. (a) simple prepositions, (b) double prepositions, (c) compound prepositions, (d) participle prepositions, (e) phrase prepositions, and (f) disguised prepositions.

All of them come under Arabic prepositions of single sort save that the last kind which is used in the adverbs.

'*Ḥurūf al-Jarr*' in Arabic are such letters which cause *kasrah* (*Jarr*) to the noun and adjective. As for their being **حَرْفْ** (pl. **حُرُوْفٌ**: side), they come beside the noun, pronoun or adjective. They don't give full meaning except when they are used along with these nouns and pronouns. They are as follows:

| | |
|---|---|
| To, Up to, Towards | إِلَى |
| With, By | بِـ |
| By | تَـ |
| By | و |
| On | عَلَى |
| In | فِيْ |
| From, Off | عَنْ |
| Like | كَـ |

| | |
|---|---|
| For | لَـ |
| From, For, Since | مِنْ |
| From, For, Since | مُذْ |
| From, For, Since | مُنْذُ |
| Up to | حتّى |
| Some | رُبَّ |
| Except | خلا |
| Except | عدا |
| Except | حاشا |

**Examples:**

| | |
|---|---|
| Sa'īd is going to his shop from his house. | سَعيدٌ ذاهِبٌ من بيتِه إلى دكّانِه. |
| Khālid is looking towards Nāṣir. | خالدٌ مُتوَجِّهٌ إلَى ناصِرٍ. |
| By Allāh, I am truthful. | بالله أنا صَادقٌ. |
| By Allāh Nadīm is thief. | تالله نديمٌ سارقٌ. |
| By Allāh, I am travelling. | والله أنا مسافرٌ. |
| I sat on the chair. | جَلَسْتُ على الكُرسِيِّ. |
| Zāhid is in the house. | زاهدٌ فِي البَيتِ. |
| I am in no need of you. | أنا غَنِيٌّ عَنك. |
| Shāhid is like Khālid. | شاهدٌ كخالدٍ. |
| This book is for you. | هذا الكتابُ لك. |
| Hāshim goes out of his house. | هاشمٌ خارجٌ منَ البيتِ. |

| | |
|---|---|
| I have been working since 1999. | أنا شاغلٌ مِنْ ١٩٩٩م. |
| He has been suffering from illness for a month. | هو مريضٌ مُذ شهرٍ. |
| Nasīm has been in jail for one week. | نسيمٌ مَسْجونٌ منذ أسبوعٍ. |
| Complete this work up to the break of dawn. | أتمِمْ هذا العملَ حتى مطلعِ الفجر. |
| Sometimes, this car doesn't work. | ربّما لا تعمَلُ هذه السيارةُ. |
| The students came to me except Zāhid. | أتاني الطلابُ خلا/عدا/حاشا زاهدٍ. |

**Note:**

(a) The words which are single, are used with noun or adjective jointly as shown in the third, fourth, fifth, eighth, ninth, tenth and sixteenth letters. As for other words, which are not single, they are used separately.

(b) When these words are used in phrase they don't give their real meanings. Indeed, they give the meaning comes out from the text. For example:

| | |
|---|---|
| The police arrested the thief. | الشرطة أقبضتْ على السّارقِ. |
| The girl opened her legs. | العَذرَاءُ كشفتْ عن ساقَيْها. |
| I am bringing the book to you. | أنا آتيك بالكتابِ. |
| Are you angry with me? | هل أنت غضبانُ منّي؟ |

Sometimes, these words do not follow the noun or pronoun but their presence is understood having its meaning, for example **دخلْتُ الدّارَ (أي في الدّار)** and the poet said:

| | |
|---|---|
| أمرتُك الخيرَ فافعلْ ما أمِرْتَ به | فقد تركتُك ذا مالٍ وذا نسب |

Here the preposition '**بـ**' has been dropped from the word '**الخير**'.

## Exercise-1

**Note:** Point out the prepositions used for their real meanings or as an idiom:

| | |
|---|---|
| The CM of Delhi is travelling from Delhi to the West Bengāl. | كبيرةُ وزراءِ دلهيْ مسافرةٌ من دلهي إلى بنغالَ الغربيةِ. |
| To and fro the college takes ten rupees. | الذهابُ إلى الكليةِ والإيابُ منها يكلّفانِ عشرةَ روبياتِ. |
| By God, I am riding bike. | بالله أنا راكبٌ سيارةً ناريةً. |
| By God, Khālid was beaten with stick. | تالله ضُرِبَ خالدٌ بالعصا. |
| Jalīs is sitting on the chair in his chamber. | جليسٌ جالسٌ على الكرسيِّ في حجرته. |
| Leave the greif and don't get worried. | دعْ عنك الهمَّ ولا تحزنْ. |
| We did the same as they did with us. | دنّاهمْ كما دانوا. |
| Ṭālib has been working in the company since 1920. | طالبٌ يعملُ في الشركةِ منذ ١٩٢٠م. |
| My son has not visited me for a month. | مذ شهرٍ لم يزرنيْ ولديْ. |
| I have not attended the night meetings since 1980. | لم أحضرِ الجلساتِ المسائيةَ من ١٩٨٠م. |

| | |
|---|---|
| I could’nt sleep till the dawn. | لم أكدْ أنامُ حتى الفجر. |
| Perhaps you found the address. | لعلّك عثرتَ على العنوانِ. |
| Did you enjoy with the current season? | هل تمتّعتَ من الفصل الحاضرِ. |
| Who brought the fruit? | من جاء بهذه الفواكه؟ |
| I seek pardon of my sin from Allāh. | استغفرُ اللهَ ذنبيْ. |

## Exercise-2

**Note:** Point out the prepositions used for their real meanings or as an idiom:

الرحلةُ من كولكاتا إلى دلهي ستسغرق ٢٤ ساعةً. جئتُ بك لكي تدرّسَنيْ. بالله هذا بيانٌ منك. تالله هو على الكرسيّ. في البيت رجلٌ يكشفُ عن حقائق فطريّةٍ. منذُ شهرينِ هو مريضٌ. مذْ سنةٍ أعملُ في دبئ. الجنودُ مقتولونَ خلا قائدٍ. مات أهالي القرية حتى البهائمِ. ربّ يومٍ أجنُّ من ليلةٍ. رآنيْ الكلُّ عدا طارقٍ. عمّنْ تهربُ؟ والله هذا عملٌ مفيدٌ. منّا الذيْ أخْتِيْرَ الرِّجالَ (أي من الرّجال).

## Vocabulary

| | |
|---|---|
| Journey | رحلةَ |
| --- will take | ستَستغْرِقُ |
| --- so that you may teach | كيْ تدرِّسَ |
| --- discloses | يَكْشِفُ |
| Fact, reality | حقيقةً/حقائق |
| Natural | فِطريَّةٌ |
| Commander | قائدٌ/قوّادٌ |

| | |
|---|---|
| Residents/Inhabitants of the village | أهاليْ القريةِ |
| Animal | بهيمةٌ/بهائمُ |
| --- more hiding | أجنُّ |
| --- you are fleeing | تَهْرُبُ |
| --- was selected | أختيرَ |

# The Possessive Compound

## (المُرَكّبُ الإضَافِيُّ)

The sentence in which a noun is possessed by another noun is called as 'the Possessive Compound' or 'the Possessive Phrase' (**المُرَكّبُ الإضَافِيُّ**). It is made of **'مُضَافٌ'** (Possessed) and **'مُضَافٌ إليهِ'** (Possessor).

**'مضاف'** is a noun that is annexed to another noun and **' مضاف إليه'** is also a noun to which a noun is annexed[1].

There are some rules to make such sentences:

(a) The **مضاف إليه** is always in genitive case and follows **تنوين** (*nunation*) or definite article **الـ** as the case may be.

(b) The **مضاف** becomes definite by the annexation of [2] **مضاف إليه**.

---

[1] In Arabic, the possessed comes first followed by the possessor and nothing can come between them but the Grammarians have permitted that something may come betwen the possessed and the possessor in case of poetry, e.g. the poet 'Amr bin Qumayah said:

| | |
|---|---|
| لمّا رأتْ ساتيدما استعبرتْ | لله درُّ اليومَ من لامها |

And **'ساتيدما'** is the name of a mountain. The poet Durnā said:

| | |
|---|---|
| هما أخوا في الحرب منْ لا أخا لَه | إذا خاف يوماً نبوةً فدعاهما |

The famous poet al-Farazdaq said:

| | |
|---|---|
| يا من رأى عارضاً أسرّ به | بين ذراعيْ وجبهةِ الأسدِ |

In the first two verses, the words **'اليوم'** and **'في الحرب'** came between their possessors while in the third verse, the two words **'ذراعيْ'** and **'جبهة'** are possessed by the word **'الأسد'**.

[2] There are some particles which generally remain indefinite except when they are possessed by a very famous possessor. They are **غير, مثل, شبه** and **ربَ**, e.g. **اهدِنا الصراطَ المستقيمَ صراطَ الذينَ أنعمتَ عليهم غيرِ** and **مررْتُ برجلٍ غيرِك المغضوب عليهم**.

(c) Mostly **مضاف إليه** is definite noun or noun with definite article **الـ** but in some cases it is indefinite noun also e.g. **كتابُ رجلٍ**. In such case **مضاف** will be indefinite.

(d) The **مضاف** loses its **تنوين** replacing it by a light *ḍammah* at its terminal letter.

(e) Both the *nūns* of dual and sound masculine plural are dropped.

(f) In "real annexation" the definite article '**الـ**' can never be prefixed to the **"مضاف"**.

(g) Apart from being a noun **مضاف إليه** may be a pronoun or a verb regarded as noun, e.g. **فاءُ فَعَلَ**.

(h) A sentence composed of **مضاف** and **مضاف إليه** belongs to the incomplete compound's group of sentences, e.g. **كتابُ الولدِ**. Here it needs more information to be a complete sentence, which may be **جيّدٌ** or something else.

(i) Another rule to make possessive compound is that such compound sentence is also made by the annexation of the two preposition '**مِنْ**' or '**لِـ**' to the possessor without giving any change to the possessed. It also gives the same meaning, e.g. **كتابٌ من خالدٍ** or **كتابٌ لخالدٍ** means (Khālid's book).

(j) Besides "real annexation" there is another kind of annexation which is called as "verbal annexation". In this case 'the possessed' is always an *adjective* (Active Participle, Passive Participle, Semi-Active Participle, Adjective or Hyperbole) and the possessor is its subject or object, e.g. **فارغُ البالِ** and **واهبُ المالِ**.

In this kind of possession the definite alticle **الـ** is necessarily added to 'the possessed' to make it definite

because here the possessed doesn't become definite, e.g. **المُتَّبِعُ الحقِّ منصور** (The follower of the Truth is helped.), **السالكُ طريقِ الباطل مخذول** (The follower of the way of the unjust is left alone.), **الفاتحا دمشقَ خالد وأبو عبيد** (The two conquerors of Demuscus are Khālid and Abū 'Ubayd.) and **السّاكنوا مكّةَ آمنونَ** (The inhabitants of Makkah are secured.).

**Note:**

(a) If any unnecessary meaning seems to be doubted in any sentence then 'the possessed' is omitted. It happens in two following ways:

1. The vowel sign of 'the possessed' is given to the possessor, e.g. **اسألِ القريةَ (أي أهاليْ القريةِ)** and **كم من قرية أهلكناها --- أو هم قائلون (أي أهالي قرية)**.
2. The vowel sign of the possessor remains as it is, e.g. **ما كلُّ سوداءَ تمرةً ولا بيضاءَ شحمةً** and the poet Abū Duwād said:

| | |
|---|---|
| أ كلَّ امرئٍ تحسبنَّ امرأ | ونارٍ توقّــدُ بالليلِ نارا |

Here the first '**نار**' is possessor, i.e. **كلَّ نارٍ**.

(b) Sometimes, the possessor is omitted. It happens mostly with the particles '**إذ**', '**حينئذٍ**', '**كلّ**', '**بعض**', '**بعد**', '**قبل**' and '**أوّل**', e.g. **مررْتُ بكلٍّ قائماً** and **لله الأمرُ من قبلُ ومنْ بعدُ**. In these cases, the first particle remains *sākin*, the second in genitive case, '**كلّ**' and '**بعض**' are given the vowel signs according to the conditions and '**أوّل**', '**بعد**' and '**قبل**' are given light *ḍammah*.

(c) Sometimes, the both are omitted but it rarely happens, e.g. the poet Abū Duwād said:

| | |
|---|---|
| **أيا منْ رأى لي رأى برقَ شَريقٍ** | **أســـأل البحـــارَ فانتحى للعقيقِ** |

Here the full shape is '**أسأل سقيا سحابِ البحارِ**'.

(d) The adjective of quality is not possessed by 'the noun qualified' and vice versa. As for the compounds like '**دارُ الآخرة**', '**مسجد الجامع**' and '**صلاة الأولى**', 'the qualified nouns' are omitted here, e.g. '**دارُ الحياة الآخرة**', '**مسجدُ الوقت الجامع**' and '**صلاة الساعة الأولى**'. If there is any above mentioned case, it will be for some specific reasons, e.g. the poet al-Nābighah said:

| | |
|---|---|
| والمؤمنِ العائذاتِ الطيرِ يمسحها | رُكبــانُ مكّةَ بين الغيـل والسنَدِ |

Here the poet did it only to shorten the compound.

'**الغَيلُ**' and '**السَّنَدُ**' are names of fountain and place respectively.

## Exercise-1

**Note:** Read the following sentences and indicate the possession and its kinds:

| | |
|---|---|
| Zayd's pen is precious. | قلمُ زيدٍ نفيسٌ. |
| His knowledge is wide. | علمُه واسعٌ. |
| The two hands of the watch are small. | عقربَا الساعةِ دقيقتانِ. |
| Waḥīd is short-handed. | وحيدٌ قصيرُ اليدينِ. |
| There are trees on both the sides of Bolpur Road. | على جانبَيْ شارعِ بولفورَ أشجارٌ. |
| The sons of Hāshim are excellent. | بنُوْ هاشمٍ فاضلونَ. |
| There is an iron knife in his hands. | في يَدَيْهِ سكّينٌ منْ حديدٍ. |
| The daughter of the Head is laborious. | البنتُ للرئيسِ مجتهدةٌ. |

| | |
|---|---|
| A university student is less knowledgeable than a *madrasa* student. | طالبُ جامعةٍ أقلُّ علماً من طالبِ مدرسةٍ. |
| The expert of the computer is respected. | الماهرُ الكمبيوترِ مكرَّمٌ. |
| The two followers of the Jaynism are not found. | لا يوجدُ التابعا الديانة الجينية. |
| Do you know the followers of the way of Sufism? | هل تعرفُ السالكيْ طريقِ التصوّف؟ |
| When I reached Delhi the whole city welcomed me warmly. | لما وصلتُ إلى دلهي قدّمتِ المدينة إليّ ترحيباً حارّاً. |
| I didn't see the Tāj before. | لم أرَ التاجَ من قبلُ. |
| I found all of them in the grand mosque. | وكلّاً وجدتهم في مسجد الجامع. |

## Exercise-2

**Note:** Read the passage below and indicate the possession and its kinds:

ولدُ ناصرٍ مجتهدٌ وولديْ كسلانُ. أبونا عالمٌ وأبوهم جاهلٌ. بابا جامعِ مسجدِ دلهيْ كبيرانِ. يدا باقرٍ أطولُ من يديْ طارقٍ. أنا طويلُ اليدينِ وقصيرُ اللسانِ. عيناه كبيرتانِ. نسيمٌ واسعُ الأذنينِ وضيِّقُ اليدينِ. فمُ جليسةٍ أكبرُ من فيْ روزينةَ. البيتُ للرئيسِ أوسعُ من البيتِ لنائبه. القلمُ من الرصاصِ أرخصُ من القلمِ من الحبرِ. ياءُ "يفعلُ" تسقطُ عند وضعِ الأمر. رجلٌ هنديٌّ أقوَى من رجلٍ باكستانيٍّ. البنغاليُّونَ أقلُّ عبادةً من سواهم. المعلِّمُ الطلابِ محبوبٌ. الموظّفا الشركةِ مطرودانِ. النازلو الطائرةِ محمولونَ. منْ عمِل صالحاً فله جزاؤه في دار الآخرة. عليهم أخلاقُ ثيابٍ من قبلُ ومن بعدُ.

## Vocabulary

| | |
|---|---|
| Lazy | كسلانُ/كُسَالَى |
| Literate | عالمٌ/عالمونَ |
| Iiliterate, ignorant | جاهلٌ/جاهلونَ |
| Taller | أطولُ |
| Short | قصيرٌ |
| Large | واسعٌ |
| Ear | أذَنٌ/آذانٌ |
| Short | ضيّقٌ |
| Pencil | رَصاصٌ |
| Cheaper | أرْخصُ |
| Ink | حِبرٌ |
| --- is omitted | تسقطَ |
| To make | وضعٌ |
| Imperative | الأمرُ |
| Company | شركةٌ |
| --- are carried | محمولٌ/محمولونَ |
| Good | صالحٌ |
| Used | خلقٌ/أخلاقٌ |
| Cloth | ثوبٌ/ثيابٌ |
| After | منْ بعدُ |

# Adverbs

## (الظروف)

Adverbs in Arabic are such nouns that always remain in accusative case except few that are in nominative or genitive cases. They are also called as '**المفعول فيه**'. They show the time, place and relation of the verb. These are of three kinds in English while they are of two kinds in Arabic because the relative adverbs in Arabic are intermingled with the simple and interrogative adverbs. So they are the adverbs of time **(ظروف الزمان)** and the adverbs of place **(ظروف المكان)**, which are as follows:

### (1) Adverbs of Time (ظروف الزمان)

The adverbs of time could be seen in the table below:

| | |
|---|---|
| Early morning | بكرةَ/بُكرةً/مبكّراً في الصباحِ |
| In the day | نهاراً |
| At noon | ضُحًى |
| At the one third of night | عَتَمَةً |
| At night | ليلاً |
| Late night | عشيّاً/عَشاءَ/عشِيَّةً |
| In the morning | صباحاً |
| In the evening | مساءً/مساءاً/مَسَاءَ |
| Yesterday | أمسِ |

| | |
|---|---|
| Yesterday | بالأمسِ |
| At dawn | سحراً/سَحَرَ |
| At the beginning of dawn | سُحَيْراً |
| Once upon a time | ذاتَ مَرّةٍ |
| Today | اليومَ |
| Many a days | و--- (مثلاً ويومٍ) |
| Tomorrow | غداً |
| The day after | غداةَ غدٍ |
| After tomorrow | بعدَ غدٍ |
| The whole day | طولَ النهارِ |
| The whole night | طولَ الليلِ |
| In winter | شتاءً/شتاءاً |
| Now | الآنَ |
| Just now | الساعةَ |
| This moment | الثانيةَ |
| In (e.g. in the day) | في --- (مثلاً في النهار) |
| From/for/since | مذ --- |
| From/for/since | منذ --- |
| From/for/since | مِنْ --- |
| To, up to --- | إلى --- |
| Before, early, already, first | منْ قبلُ |
| Then | منْ بعدُ |

| | |
|---|---|
| After this | بعدُ |
| Before --- | قبلَ --- |
| A little before --- | قُبَيْلَ --- |
| After --- | بعدَ --- |
| A little after | بُعَيْدَ |
| Ever, Never | قطّ |
| Never | عوضُ |
| While | بينا |
| While | بينما |

**(2) Adverbs of Place (ظروف المكان)**

| | |
|---|---|
| Here | هنا |
| Here (Very near) | ههُنا |
| There | هناكَ |
| There | ثَمَّ |
| With --- | معَ --- |
| Beside --- | جنبَ --- |
| On ---/upon --- | فوقَ --- |
| In front of --- | أمامَ --- |
| In front of --- | قدّامَ --- |
| At the straight of --- | سَواءَ --- |
| Before --- | قبلَ --- |
| Behind --- | إزاءَ --- |

| | |
|---|---|
| Behind --- | خلفَ --- |
| Behind --- | وراءَ --- |
| In the middle of --- | وسطَ --- |
| Around --- | حولَ --- |
| Near --- | قريباً منْ --- |
| After --- | بَعدَ --- |
| The distance of --- | بُعدَ --- |
| With --- | --- عندَ[1] --- |
| With | لدى --- |
| From --- | --- لدُنْ[2] --- |
| Opposite, less than --- | دونَ --- |
| Under --- | تحتَ --- |
| From downward | من تحتُ |
| Meanwhile | أثناءَ ---/في أثناء --- |
| In --- | فيْ --- |
| On ---/upon --- | على --- |

[1] The difference between '**عند**' and '**لدى**' or '**لدنْ**' is that '**عند**' is used as an adverb for all absent and present things whereas '**لدى**' or '**لدنْ**' is used only for present things so it can be said '**هذا القولُ صوابٌ عنديْ**' but it could not be said '**هو لديّ/لدنّيْ صوابٌ**'. Similarly, '**عنديْ مالٌ**' though it is not at present with you but you cannot say '**لديّ/لدنّيْ مالٌ**' except when it is at present with you.

[2] It always comes as 'possessed' where the possessor necessarily remains in genitive case but when it is possessed by '**غُدْوةً**' the possessor will not be in genitive case but it will be in accusative case only, e.g. the poet said:

| | |
|---|---|
| **لدُنْ غـدوةً حتى ألادْ بخفها** | **بقيّةَ منقوصٍ من الظلّ قالص** |

| | |
|---|---|
| --- Up | --- عَلْوُ/علوَ/علوِ |
| From up | مِنْ علٍ، مِنْ علا، مِنْ مُعَال |
| From --- | مِنْ --- |
| To, up to --- | إلى --- |
| Where from | أنّى[1] |

**Note:**

(a) Sometimes, adjectives work in the same way in giving the meaning of the Adverbs, e.g. **سِرتُ هناكَ طويلاً** (I walked there for long.). Likewise **كثيراً**, **قليلاً**, **قديماً** and **حديثاً**.

(b) Similarly, infinitives are used to give the same meaning, e.g. **لقيتُه خُفُوقَ النجومِ** (I met him at the set of stars.) and **حدث ذلك صلاةَ العصرِ** (It happened at the time of evening prayer.).

(c) It should be noted that there are certain adverbs which function exactly like the prepositions and vise versa.

## Exercise-1 (a)

**Note:** Read the following sentences and indicate the adverbs of time:

| | |
|---|---|
| Nadīm has been working from early morning till late night. | نديمٌ عاملٌ بكرةً وعشياً. |
| Ṣuhayb is busy day and night. | صهيبُ مشغولٌ ليلاً ونهاراً. |

[1] In the same meaning the word **'مِنْ أينَ'** is used as the poet al-Kumayyit said:

| | |
|---|---|
| **أنّيْ ومِن أينَ آبك الطربُ** | **مِنْ حيثُ لا صبوةً ولا لعبُ** |

| | |
|---|---|
| The girl serves morning and evening. | البنتُ خادمةٌ صباحاً ومساءاً. |
| Where were you yesterday? | أين كنتَ أمسِ؟ |
| I met the Chairman yesterday. | لقيتُ الرئيسَ بالأمسِ. |
| Zāhid is praying at dawn. | زاهدٌ مسبّحٌ سحراً. |
| Once upon a time my father told me that ----. | ذاتَ مرّةٍ قال لي أبي --- |
| Ḥāmid is sick today. | حامدٌ مريضٌ اليومَ. |
| Nāẓim will travel tomorrow. | ناظمٌ مسافرٌ غداً. |
| Shankar will play the day after. | شانكار لاعبٌ غداةَ غدٍ. |
| Rāmā is returning after tomorrow. | راما راجعٌ بعدَ غدٍ. |
| The student works hard the whole day. | الطالبُ مجتهدٌ طولَ النهارِ. |
| The mother remains awake the whole night. | الأمُ مستيقظةٌ طولَ الليلِ. |
| Aswad is one of the names of snake. | الأسودُ اسمٌ للحيّة. |
| Who is coming now? | من آتٍ الآنَ؟ |
| Are you going back just now. | هل أنت راجعٌ الساعةَ؟ |
| Get out of the room this moment. | أخرجْ من الحجرةِ الثانيةَ. |
| The birds go out in the morning and return in the evening. | الطيورُ رائحةٌ في الصباحِ وغاديةٌ في المساءِ. |
| I have been teaching for one month. | أنا مدرّسٌ مذ شهرٍ. |

| | |
|---|---|
| He has been working for two weeks. | هو عاملٌ منذَ أسبوعينِ. |
| Jamīl is already present. | جميلٌ حاضرٌ من قبلُ. |
| I'm travelling to Delhi and then to Ḥyderābād. | أنا مسافرٌ إلى دلهي وبعدُ إلى حيدراباد. |
| My father served the govt. school from 1935 to 1970. | خدِم أبيْ المدرسةَ الحكوميّةَ من ١٩٣٥م إلى ١٩٧٠م |
| I will never visit you. | أنا لا أزورك قطّ. |
| You can never see me. | لن تراني عوضُ. |
| I got collided with the bike while I was moving on the road. | بينا أنا ماشٍ على الشارعِ إذ اصطدمتُ بالدرّاجة النارية. |
| The cock found one pearl while it was searching for the grains. | بينما كان الديك يخدش للحبّة إذ وجد جوهرةً. |

## Exercise-1 (b)

**Note:** Read the following sentences and indicate the adverbs of place:

| | |
|---|---|
| Zayd is present here. | زيدٌ حاضرٌ هنا. |
| Are you going there? | هل أنت ذاهبٌ هناك؟ |
| Who will go with me? | منْ يذهبُ معي؟ |
| Khālid is standing beside the door. | خالدٌ قائمٌ جنبَ البابِ. |
| The pen is on the table. | القلمُ فوقَ الطاولة. |
| My house is in front of the grand mosque. | داريْ أمامَ المسجدِ الجامعِ. |

| | |
|---|---|
| The accused is standing in front of the Judge. | المتهمُ قائمٌ قدّامَ القاضي. |
| The mango fell on my head straight. | وقَع مانجو على سواءِ رأسيْ. |
| Behind the shop of the butcher, there is a tall tree. | إزاءَ دكان الجزّار شجرةٌ طويلةٌ. |
| Who is listening behind the wall? | منْ يسمعُ خلفَ الجدارِ؟ |
| --- and Allāh is behind us. | --- واللهُ منْ وراءنا. |
| The flowers are blossomed in the middle of the garden. | الأزهارُ باسمةٌ وسطَ الحديقةِ. |
| There are many girls in the classes. | ههنا بناتٌ كثيرةٌ في الفصول. |
| There are peacekeeing forces around the campus. | هناك رجالُ الأمنِ حولَ الميدانِ. |
| Nāṣir is sitting with Khālid and ʻAqīl is too. | ناصرٌ جالسٌ لدى خالدٍ وثَمَّ عقيلٌ. |
| The fruit are falling near my door. | الثمرُ ساقط قريباً من بابيْ. |
| The women go out after the men. | النساءُ خارجةً بَعدَ الرجالِ. |
| There is one k.m. distance between you and me. | بينيْ وبينكَ بُعدُ كلومترٍ. |
| Salīm is with Khālid. | سليمٌ عندَ خالدٍ. |
| The horse is standing nearby house. | الفرسُ قائمٌ لدَى البيتِ. |
| ʿUmer is coming from his uncle. | عمرُ قادمٌ منْ لدُنْ عمِّه. |

| | |
|---|---|
| My house is in the opposite side of the V.C.'s. | بيتيْ دونَ بيتِ نائبِ شيخِ الجامعةِ. |
| The paradise is under the feet of the mother. | الجنةَ تحتَ أقدامِ الأمهاتِ. |
| The boy died during his journey. | ماتَ الولدُ أثناءَ/في أثناء السفرِ. |
| Who is in the house? | منْ في البيتِ؟ |
| The birds are chattering on the roof. | الطيورُ متغرّدةٌ على السقفِ. |
| Quṭub Mīnār was demolished from the top. | منارةُ قطبٍ منهدمةٌ من علوُ. |
| I came from upward area. | جئتُ من مُعالٍ. |
| I came from downward area. | جئتُ من تحتُ. |
| The student works hard from morning till evening. | الطالبُ مجتهدٌ من الصباحِ إلى المساءِ. |
| Where from did you find it? | أنّى لكِ هذا؟ |

## Exercise-2 (a)

**Note:** Read the following sentences and indicate the adverbs of time:

عائشةُ تذهبُ إلى المدرسةِ مبكّراً في الصباحِ. طاهرٌ راجعٌ من العملِ عشيّاً في الليلِ. ناصرٌ وخالدٌ يعملانِ في الشركةِ ليلاً ونهاراً. البهائمُ ترعَى في الحقلِ صباحاً ومساءًا. منْ يأتيك عتَمَةً؟ مات جدُّه أمسِ وتوفّيَ أبوه بالأمسِ وهو اليومَ مريضٌ شديداً. الديكُ صائحٌ سحراً. خاليْ مسافرٌ غداً. عمُّه راجعٌ غداةَ غدٍ. لكلٍّ خيارٌ بعدَ الغد. منْ يعملْ طولَ النهارِ لا بدّ له من أنْ يستريحَ طولَ الليلِ. الأطفالُ يلبسونَ ملابسَ عديدةً شتاءً. منْ

يزورُنا الآنَ؟ إذهبْ الساعةَ وقلْ له أنْ يأتينيْ الثانيةَ. هل لك حاجةٌ إليّ في الليلِ أم في النهارِ فإني مغادرٌ في الصباحِ. منذ متى تعملُ عندنا؟ من حكمَ على الهندِ من ٢٠٠٤م إلى ٢٠٠٩م؟ هل كانتِ الدولُ العربيةُ تخضعُ لأمريكا منْ قبلُ؟ وهل تكونُ لها السيطرةُ علينا منْ بعدُ؟ هل تلحقُ بنا قبلَ ٢٠١٠م أو بعدها؟ أولّفُ كتاباً في الترجمةِ وبعدُ في الإنشاء. غادر قطارُنا المحطّةَ قبيلَ قطارِ راجدهانيْ.

## Vocabulary

| | |
|---|---|
| --- are grazing | تَرْعَى |
| Field | حَقلٌ/حُقولٌ |
| Grandfather | جَدٌّ/أجدادٌ |
| --- is crowing/crows | صائحٌ/صائحونَ |
| Maternal uncle | خالٌ/أخوالٌ |
| Uncle | عمٌّ/أعمامٌ |
| Choice | خيارٌ/خياراتٌ |
| --- takes rest/has to take rest | يَسْتَرِيْحُ |
| --- wear | يَلْبَسُوْنَ |
| Dress | ملبسٌ/ملابسُ |
| Several | عديدةٌ |
| --- is leaving/leaves | مُغادِرٌ |
| --- bow/s down | تخضعُ |
| Control | سَيطرةٌ |
| I am writing/I write | أؤلّفُ |
| Composition | إنشاءٌ |
| Train | قِطارٌ/أقطارٌ |

## Exercise-2 (b)

**Note:** Read the following sentences and indicate the adverbs of place:

أخذتُ الموادَّ من هنا وهناك. هل كنتَ موجوداً ههنا لدى وقوعِ الحدثِ. رشيدٌ في جامعة ناغارَ وثَمَّ خالدٌ. مع منْ يسافرُ وسيمٌ؟ كليمٌ وحميدٌ قائمانِ جنباً بجنبٍ. فوقَ السقفِ طائرٌ. جيشُ العراقِ أمامَ جيشِ أمريكا. سيّارتيْ قائمةٌ قدّامَ المكتبِ المركزيِّ. أنزَل الإرهابيُّ الطائرةَ على سواءِ البيتِ الأبيض. المكتبةُ المركزيّةُ قبلَ مبنَى مدرسةِ الألسنِ. وبعدَها فندقٌ جميلٌ. مبنى قسمِ الهندسةِ قبلَ مبنى اللغاتِ ومكتبُ البريدِ في الوسطِ. المكتبةُ المركزيّةُ للجامعةِ إزاءَ سوقِ باطلة هاؤسَ. كنتُ قاعداً بعدَك على بُعدِ مترينِ وكان شاهدٌ قريباً منّيْ. الهيلي كوبترُ محلّقةٌ حولَ القلعةِ الحمراءِ. عنديْ ألفُ روبيةٍ. لدى البابِ سائلٌ. هل أعطيتنيْ هذا القدرَ من الفلوسِ من لدُنك. المسجدُ الجامعُ دونَ القلعةِ الحمراءِ. هناك موادُّ كثيرةٌ تحتَ الأرضِ. سُرِقَ زادُ المسافرِ أثناءَ السفرِ. هل أنتَ في البيتِ أم على السقفِ. العمادُ منكسرٌ منْ علوُ. أيُّكم جاء من تحتُ. هناك بُعدُ ١٥ كلومتراً من الجامعةِ الملّيّةِ إلى جامعةِ جواهر لعل نهرو. أنَّى لكم هذه الآلات؟

## Vocabulary

| | |
|---|---|
| Material | مَادّةٌ/موادُّ |
| Occurrence | وُقوعٌ |
| Army | جيشٌ/جيوشٌ |
| Terrorist | إرهابيٌّ |
| White House | البيتُ الأبيضُ |
| Language | لِسانٌ/ألسُنٌ |
| Hotel | فندقٌ/فنادِقُ |
| Engineering | الهَندسةَ |

| | |
|---|---|
| Post office | مكتبُ البريدِ |
| Metre | مترٌ/أمتارٌ |
| Pillar | عمادٌ/عُمُدٌ |
| Instrument | آلةٌ/آلاتٌ |

# Number and Noun Qualified by the Number

## (العـــدد والمعـــدود)

To understand the number in Arabic is difficult and a little typical. Hence it is classififed into ten groups so that it may be easily grasped.

**Group One:**

In this group, the numbers, one and two, will be discussed separately because they come under separate rule. As for one, only singular noun is used as common noun that indicates number one while for two انِ are suffixed to the end of a singular noun, e. g.

| | |
|---|---|
| One Student | طالبٌ |
| Two Students | طالبانِ |

And sometimes, real number is put followed by the noun qualified by the plural number with the preposition **من**, e. g.

| | |
|---|---|
| One Student | واحدٌ من الطلابِ |
| Two Students | اثنانِ من الطلابِ |

And sometimes, the noun is accompanied by the real number but it is generally used for emphasis, e. g.

| | |
|---|---|
| Only One Student | طالبٌ واحدٌ |
| Only Two Students | طالبانِ اثنانِ |

**Group Two:**

In this group, the numbers from three to ten are placed before plural noun. Here the rule is that the noun qualified by the number will possess the number. And the number will be feminine if the noun is masculine because the plural is considered feminine but if the noun is feminine the number will be masculine because putting the sign of feminine to the number is useless for the noun itself is feminine. For example:

| | |
|---|---|
| Three Boys | ثلاثةُ أولادٍ |
| Four Girls | أربعُ بناتٍ |
| Six Mosques | سِتةُ مساجدَ |
| Eight Institutes | ثمَانيةُ معاهدَ |
| Nine Schools | تِسعُ مَدارسَ |
| Ten Countries | عَشرةُ بلادٍ |

**Group Three:**

In this group, the numbers from eleven to twelve are put. Here, the noun will be singular, with *fatḥah* positioned at the end while number will be in two parts 10+1/10+02 but they will be used as 01+10/02+10. The number will be masculine or feminine according to the noun qualified by the number. As for the case of the numbers, they will be indeclinable. For example:

| | |
|---|---|
| Eleven Boys | أحَدَ عشَرَ ولداً |

| | |
|---|---|
| Eleven Girls | إحْدَى عَشَرةَ ابنةً |
| Twelve Boys | اثنا عَشَرَ ولداً |
| Twelve Girls | اثنتا عَشرةَ ابنةً |

**Group Four:**

In this group, the numbers from thirteen to nineteen are followed. The noun will be singular, with *fatḥah* positioned at the end while the number having two parts will be indeclinable. The first part adjacent to the noun will be masculine or feminine according to the noun whereas the second part which is far from the noun will be opposite to the noun in gender. Examples:

| | |
|---|---|
| Thirteen Boys | ثلاثةَ عَشرَ ولداً |
| Fourteen Girls | أربعَ عَشرةَ ابنةً |
| Fifteen Tables | خمسَ عَشرةَ منضدةً |
| Sixteen Mosques | ستةَ عَشرَ مسجداً |
| Seventeen Houses | سبعةَ عَشرَ منزلاً |
| Nineteen Markets | تسعَ عَشرةَ سوقاً |

**Group Five:**

In this group, the numbers twenty, thirty, forty, fifty, sixty, seventy, eighty and ninety are put. In this case, the number will be same for both the masculine and feminine genders, e.g.

| | |
|---|---|
| Twenty boys | عشرونَ ولداً |
| Thirty girls | ثلاثونَ بنتاً |
| Forty mosques | أربعونَ مسجداً |
| Fifty tables | خمسونَ طاولةً |

**Group Six:**

In this group, the numbers twenty one and twenty two, thirty one and thirty two, forty one and forty two, etc. are placed. Here the number will be in two parts united by 'و' while the first part will change according to the gender, e.g.

| | |
|---|---|
| Twenty one boys | واحدٌ وعشرونَ ولداً |
| Thirty two girls | اثنتانِ وثلاثونَ بنتاً |
| Ninety one table | واحدةٌ وتسعونَ طاولةً |

**Group Seven:**

In this group, the numbers from twenty-three to ninety-nine (excluding twenty-one etc.) are put. In this case, the noun will be singular, with *fatḥah* getting positioned at the end. The number will be in two parts united by و. The part that is far from the noun will be opposite to the noun in gender. The adjacent part will remain unchanged.

| | |
|---|---|
| Twenty three Bags | ثلاثٌ وعشرونَ حقيبةً |
| Eighty-five Houses | خمسةٌ وثمانونَ منزلاً |
| Ninety-nine Toys | تسعٌ وتسعونَ ألعوبةً |

**Group Eight:**

In this group, the numbers, hundred and thousand, are put. Here the noun will be singular, with *kasrah* positioned at the end while the number will be in genitive case and will be declinable if joins with any other number. For example:

| | |
|---|---|
| One hundred chair | مِائةُ كرسيٍّ |
| One thousand rupee | ألفُ روبيةٍ |
| One hundred and thirty schools | مِائةٌ وثلاثونَ مدرسةً |
| One thousand and eighty students | ألفٌ وثمانونَ طالباً |

**Group Nine:**

So far, cardial numbers have been discussed. But now, ordinal number will be mentioned. In this case the number will be on the form of '**الفاعِلُ**' if the noun is masculine, and on the form of '**الفاعلة**' if the noun is feminine except the numbers twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety, hundred and thousand. They will be the same in both the form and gender, e.g.

| | |
|---|---|
| First student | الطالبُ الواحدُ |
| Seventh student | الطالبُ السابعُ |
| 13th student | الطالبُ الثالثَ عشرَ |
| 20th student | الطالبُ العشرونَ |
| 45th student | الطالبُ الخامسُ والأربعونَ |

| | |
|---|---|
| 100th student | الطالبُ المائةُ |
| 1000th student | الطالبُ الألفُ |
| First girl | البنتُ الواحدةُ |
| 5th girl | البنتُ الخامسةُ |
| 30th girl | البنتُ الثلاثونَ |
| 42nd girl | البنتُ الثانيةَ والأربعونَ |

**Group Ten:**

This group follows the particles that express the number. They are **كم**, **كأيِّنْ**, **كذا**, **كَيْتَ** and **ذَيْتَ**. Their details are given below:

1. **كم**: It is of two kinds:
   (a) For interrogation: The thing interrogated would be singular and with *fatḥah*, e.g. **كم طالباً في الفصل؟** (How many students are in the class?)
   (b) For information: If the speaker wants to point out the large quantity of anything, he will use the noun as singular or plural having *kasrah*, and sometimes, **من** is added to it, which makes it in the genitive case, e.g. **كم فرسٍ عندي.** (I have many horses.), **كم أفراسٍ عندي.** (I have many horses.) and **كم من فرسٍ عندي.** (I have many horses.).
2. **كأيِّنْ**: It is also used as a number for information. Its Tamyīz comes singular and in genitive case, e.g. **كأيِّنْ من حاصدٍ لا يَزرَعُ** (There are many reapers who don't sow.). It is also read as **كاءٍ**, **كئٍ**, **كأيٍّ** and **كإٍ**.
3. **كذا:** It is also used as a number for information whether it

is little or much, e.g. **أعطاه كذا مالاً** (He gave him such amount of money.)

4. **كيت** and **ذيت**: The both are the light forms of **كَيَّةَ** and **ذَيَّةَ** respectively. Their terminal letters may be with *fatḥah*, *kasrah*, *ḍammah* and *sukūn*.
   It is to be noted that they are used united by **و**, e.g. **كيت وذيت**. They mean 'so and so' and 'thus and thus'.

As for making them as definite, nouns from one to two are made definite as usual but from three to ten **الـ** is applied to the noun qualified by the number. And from eleven to nineteen **الـ** is applied to the first part of the number. Likewise from twenty to ninety **الـ** is applied to the number and from hundred to thousand **الـ** is applied to the noun qualified by the number. As regards ordianal number, **الـ** is applied to the number and in respect of two parts of numbers **الـ** is added to the first part of the number if found, e.g. **ثلاثمائة الدينارِ, مائتا كتاباً, العشرون درهماً, الأحد عشر الرجل الأوّل, الدراهمِ** and **الولدُ الثلاثون, الكتاب الحادي عشر الطابُ الألفُ**. Some of the Grammarians prefer to apply **الـ** to the both, e.g. **الخمسةُ الأبوابِ** but it is rarely used.

## Exercise-1

**Note:** Read the following sentences and indicate the numbers and nouns qualified by the numbers.

| | |
|---|---|
| I have one son and he has two daughters. | عنديْ غلامٌ وله ابنتانِ. |
| There are three men and four women in the house. | في البيتِ ثلاثةَ رجالٍ وأربعُ نسوةٍ. |
| Five women, six men and seven | يعملُ في هذا المصنعِ خمسُ |

| | |
|---|---|
| boys work in this factory. | نسوةٍ وستةُ رجالٍ وسبعةُ أولادٍ. |
| There are eight departments and nine buildings in the college, and every building has ten rooms. | في الكليةِ ثمانيةُ أقسامٍ وتسعةُ مبانٍ وفي كلِّ مبنًى عشرُ حجراتٍ. |
| Eleven professors, twelve associate professors and thirteen assistant professors teach in the university. | يدرِّسُ في الجامعةِ أحدَ عشرَ أستاذاً واثنا عشرَ أستاذاً مشاركاً وثلاثةَ عشرَ أستاذاً مساعداً. |
| There are twenty researchers and forty students, both girls and boys, in the department of Arabic. | في قسمِ اللغةِ العربيةِ يوجدُ عشرونَ باحثاً وأربعونَ طالباً وطالبةً. |
| There are hundred mango trees in our garden and every tree bears thousand fruit. | في حديقتنا مائةُ شجرةٍ لمانجو وكلُّ شجرةٍ تُثمرُ أكثرَ من ألفَ ثمرٍ. |
| I worked in this university up to 1999. | عملتُ في هذه الجامعةِ حتى سنةِ ألفٍ وتسعمائةٍ وتسعٍ وتسعينَ. |
| How much money do you have? | كم روبيةً عندك؟ |
| How many snakes I killed in the dream. | كم من حيّاتٍ قتلتُها في المنام. |
| There are many teachers in the rural areas, who don’t teach. | كإ من معلّمٍ في الريف، لا يدرِّسونَ. |
| The six books reached me. | بلغنيْ ستةُ الكُتُبِ. |
| I took the twelve pens. | أخذتُ الاثني عشر قلماً. |

| | |
|---|---|
| Where are the twenty chairs? | أينَ العشرونَ كرسيّاً؟ |
| The thousandth student passed with 1st division. | الطالبُ الألف نجح بجيّدٍ جدّاً. |
| He is my forth son. | هو الولد الرابعُ لي. |
| Where is the thirteenth servant? | أين الخادمُ الثالثُ عشرَ؟ |

## Exercise-2

**Note:** Read the passage below and indicate the numbers and nouns qualified by the numbers.

أودُّ أنْ أذكرَ هنا قصّةً فقد مررْتُ بأبوينِ لهما ثلاثةُ أولادٍ وأربعُ بناتٍ. خاطبَهم الأبوانِ الاثنانِ قائلينِ: عندنا اثنا عشرَ حقلاً وثلاثَ عشرةَ حديقةً. عليكم أن تجتهدوا في تنميتها. سأل الولدُ الثالث: إنيْ سأزيدها إلى مائةِ حقلٍ وألفِ حديقةٍ في مدةِ عشرينَ سنةً تقريباً. وقع هذا في سنة ٢٠٠٥م. كم كتاباً يصانُ في مكتبتك؟ كم طالبٍ درّستُهم. كأيٍّ من أمةٍ ولدتْ سادتَها. ماتَ عشرةُ الأفراخِ. لم اكتسبْ حتى التسعة عشر ديناراً. هل عندك العشرون حجرةً. أينَ مائة الحيوانِ؟ أبي الولد الثالث لأبيه. هذه المرّةُ التاسعة عشر أو العشرونَ لضياع سيّارتيْ.

## Vocabulary

| | |
|---|---|
| Story | قصّةٌ/قصصٌ |
| --- addressed | خَاطَبَ |
| --- that they should work hard | أنْ تَجْتَهِدُوْا |
| Grouth | تنميةٌ |
| I will add | سَأزيْدُ |
| Span of time/period | مُدّةٌ/مُددٌ |
| --- are saved. | يُصانُ |

| | |
|---|---|
| Library | مكتبةٌ/مكاتبُ |
| Girl slave | أمةٌ/إماءٌ |
| Master | سيِّدٌ/سادةٌ |
| Young bird | فرْخٌ/أفرَاخٌ |
| Loss | ضياعٌ |
| Car | سيّارةٌ/سيّاراتٌ |

# Adjective of Condition

## (الحال)

A*djective of condition* is also called as '*Adjective of Quality*'. It is a noun used in accusative case, which states the condition of the work done by the subjects (**المبتدأ والفاعل**), agent of the subject (**نائب الفاعل**) and object. The subject whose condition is stated is called in Arabic as '**ذو الحال**' (*Dhū al-Ḥāl*). It is divided into two, i.e. singular and sentence. And the singular adjective of condition is too divided into two, i.e. real (**حقيقيّ**) and reasonable (**سببيّ**).

### (1) Real (حقيقيّ)

It is an adjective that states the condition of its *Dhū al-Ḥāl,* e.g. **وحيدٌ في البيتِ مريضاً** (Waḥīd is at home in a state of being patient.), **سليمٌ كاتبٌ جالساً** (Salīm is writing in state of sitting/sitting.), **أقبلَ زيدٌ راضياً** (Zayd came happily) and **لقيتُه راكبَينِ** (I met him while we were riding.).

### (2) Reasonable (سببيّ)

It is an adjective that does not state the condition of its *Dhū al-Ḥāl* but describes the condition of the noun related to the *Dhū al-Ḥāl* and comes after it. This related noun becomes the subject or its agent and the adjective will be similar to it in gender except that it will remain singular, e.g. **أدرّسُ الطلبةَ كريمةً آباؤهم** (I teach the students while their (whose) parents are well-mannered.), **اشتريتُ القلمَ غالياً ثمنُه** (I purchased the

pen in a state its (whose) price is high.[1]) and **جاء الولدُ ماشياً أبوْه** (The boy came in a state (while) his father came on feet.[2]).

### (3) Adjective as a Sentence (الحالُ جملةً)

The adjective can be a complete sentence but in this case the adjective must be joined with the *Dhū al-Ḥāl* by the letter **و** or preposition or the both, e.g. **لا تسقْ وأنت تتكلّم بجوّالك** (Don't drive while you are talking on mobile.), **حَضَرَ التلاميذُ والمعلّمُ غائبٌ** (The students came while the teacher was absent.), **أجِلُّ مُعلّمِيْ غابَ أو حضَر** (I respect my teacher whether he is absent or present.), **سمعتُ الخطيبَ يأسرُ القلوبَ بحسنِ بيانه** (I listened to the speaker while he was catching the hearts with his good speech.) and **رجع العمّالُ وهم مملوءون نشاطاً** (The laborers returned while they were active.).

**Note:**

(1) The *Dhū al-Ḥāl* is mostly a definite but it could be an indefinite when:

(a) it is preceded by the adjective of condition, e.g. **جاء راكباً رجلٌ** (A man came riding.)

(b) it is specified with something, e.g. **جاءهم كتابٌ من عند الله مصدّقاً** (A book from Allāh came to them certifying *the previous one*.)

(c) it is preceded by negative, e.g. **ما أهلكنا من قريةٍ إلا ولها كتابٌ معلومٌ** (We didn't destroy any city except that it had a fixed time.)

(d) and it is preceded by semi-negative, e.g. **لا يبغِ امرؤٌ على امرئ مستسهلاً** (One should not oppress the other thinking

---

1 Literal Translation is 'I purchased a high-priced pen'.

2 Literal Translation is 'The boy along with his father came on feet'.

him helpless.).

(2) The *Dhū al-Ḥāl* is mostly in nominative case but it could be in genitive case, e.g. the poet Abū Dhuayb al-Hudhalī said:

| | |
|---|---|
| **وليأتينّ عليك يـــوم مرة** | **يبكى عليك مقنّعاً لا تسمع** |

Here the '**مقنّعاً**' is the adjective of condition for '**عليك**'. And the famous poet Imru'u al-Qays said:

| | |
|---|---|
| **فلما أجنّ الليل عني غبارها** | **نزلت إليه قائماً بالحضيض** |

Here '**قائماً**' is the adjective of condition for '**إليه**'.

(3) The adjective of condition generally comes as a derived indefinite and it rarely comes as a definite, e.g. قتلتُ الحيّةَ وحديْ (I alone killed the snake.).

(4) The adjective of condition may be a concrete noun when:

(a) it points out the similarity, e.g. **كرَّ عليٌّ أسداً** (ʻAlī attacked like a lion.).

(b) it points out the exchange, e.g. **بِعْتُه يداً بيدٍ** (I sold it hand to hand.).

(c) it indicates the order, e.g. **ادخلوا رجلاً رجلاً** (Enter one by one.).

(d) it shows the price, e.g. **اشتريتُه ذراعاً بدينارٍ** (I purchased one meter by one dinār.).

(e) it is a *Dhū al-Ḥāl*, e.g. **خُذْه مقالاً صريحاً** (Take it as an open talk.).

(5) Sometimes, it comes to put emphasis and to remove the doubt only, e.g. **هو أبوك عطوفاً** (He is really your kind father.) and **هو الحقُّ بيّناً** (It is really the clear truth.).

(6) If the adjectival sentence seems adverb, there will be no need for any suitable preposition, e.g. **أتيتُك وزيدٌ قائمٌ** (I came to you while Zayd was standing.).

(7) Though sometimes the *Dhū al-Ḥāl* is absent, it is understood easily, e.g. **راشداً مهديّاً** (a word uttered to a goer.) and **أخذتُه بروبيةٍ فصاعداً** (I took this by one rupee and since then the price rose.).

## Exercise-1

**Note:** Read the following sentences and underline the adjective of condition.

| | |
|---|---|
| Rustam is fighting on his horse while Suhrāb is facing him on feet. | رستمُ مقاتلٌ راكباً بينما سهرابُ مواجهٌ راجلاً. |
| The Pākistānis play Cricket with stability and labour. | الباكستانيّونَ يلعبونَ الكيركيت ثابتينَ ومجتهدينَ. |
| I faced in the market such men as their fathers were the Arabs and their mothers were the Ḥyderābādis. | واجهتُ في السوقِ الرجالَ عربيّاً آباؤهم وحيدراباديةً أمهاتهم. |
| Yesterday we heard the speaker speaking fluently and loudly. | بالأمسِ سمعنا الخطيبَ طلقاً لسانُه وجهوريّاً صوتُه. |
| The boys came while their fathers didn't. | جاء الأولادُ وقد غاب آباؤهم. |
| We knoched at the door as it was shut from behind. | طرقنا بالبابِ وقد انغلقَ من الخلفِ. |
| Don't speak anyone while you are driving the car. | لا تتكلّمُ أحداً وأنتَ تسوقُ السيارةَ. |

| | |
|---|---|
| The sky was cloudy while the rain didn’t fall. | تغيّمتِ السماءُ والمطرُ لم ينزلْ. |
| The train came whistling and raisng smoke. | جاء القطارُ يصفرُ ويُخرجُ الدخانَ. |
| A king came afoot. | جاء راجلاً ملكٌ. |
| A man of Banū Kalb saw him sitting. | رآه رجلٌ من بني كلبٍ جالساً. |
| None of the students visited him willingly. | ما زاره طالبٌ راغباً. |
| Don’t do idle talks knowingly. | لا تقلْ ما لا يعنيْ واعياً. |
| You did it with hard labour. | فعلتَه جهدَك. |
| Māriyah appeared like moon. | بدتْ ماريةَ قمراً. |
| I talked him face to face. | كلّمتُه فاه إلى فيَّ. |
| Read the book chapter-wise. | اقرأ الكتابَ باباً باباً. |
| I sold the book in exchange of the other. | بِعتُ الكتابَ كتاباً بكتابٍ. |
| We revealed it as an Arabic reading. | أنزلناه قرآناً عربياً. |
| This is a famous Zayd. | هو زيدٌ معروفاً. |
| I am an open-handed Ḥāṭim. | أنا حاتمٌ جواداً. |
| I came to you while the army was standing. | أتيتُك والجيشُ قادمٌ. |
| I purchased it in one thousand Rupee and then the price became high. | اشتريتُه بألف روبيةٍ فزائداً. |

## Exercise-2

**Note:** Read the sentences below and indicate the adjective of condition.

شاهدٌ في النهرِ سابحاً. الناسُ على الشارعِ مظاهرينَ. طلعَتِ الشمسُ شديداً ضوءُها. سقطَ المريضُ وهو مغشيٌّ. لا تضربِ الطالبَ غاب أو حضر. لا تتبعِ المالَ وهو غابَ. سُرِرْتُ بالولد يتكلّلُ جهدُه بالنجاحِ. ماتَ نائماً شابٌّ. وَصَلَنا رجلٌ من مكتب المخابرات المركزيةٌ مخبراً بأنّكم يتمُّ القبضُ عليكم. لم يبلغنا خبرٌ إلا وقد امتحنّاه. لا يدخلْ أمرءٌ بيتَ إمرئ غيرَ مستأذنٍ. جاؤا قضَّهم بقضيضِهم. هو عَامَلَ بنا قردةً. عَامِلْه كوفيّاً. هذا أوباما رئيساً لأمريكا. إنه عليٌّ بطلاً شجاعاً. وقد اغتديْ والطيرُ في وكناتِها. --- بلى قادرينَ.

### Vocabulary

| | |
|---|---|
| سابحٌ/سابحونَ | Swimming |
| شديدٌ/أشدّاءُ | Sever/Very hot |
| ضوءٌ/أضواءٌ | Light |
| مغشيٌّ/مغشيّونَ | Unconscious |
| لا تتَبعْ | --- don't follow |
| سُرِرْتُ بـ | I was pleased with --- |
| يتكلّلُ جهدُه بالنّجاحِ | He became successful/his labour met with success |
| مكتبُ المخابرات المركزية | Central Bureau Investigation |
| يتمُّ القبضُ عليكم | You will be caught |
| امتحنّا | We examined |
| غيرُ مستأذنٍ | Without seeking permission |

| | |
|---|---|
| All of them | قضَّهم بقضيضهم |
| Kūfī | كوفيٌّ/كوفيُّونَ |
| Hero | بطلٌ/أبطالٌ |
| I go | اغتديْ |
| Nest | وكنةٌ/وُكُناتٌ |
| Able, Capable | قادرٌ/قادرونَ |

# Adverb of Quantity

## (التمييز)

**التمييز** (al-Tamyīz) is a noun in accusative case, which is used to clear the doubts found in any word of the sentence. It is also called as '**التبيينُ**' (al-Tabyīn) and '**التفسير**' (al-Tafsīr). The doubt may be seen in three types of words, i.e. weight, measurement (liquid and distance) and number. The Adverb of Clarification for these words except number can be used in three ways which are as follows:

(1) That the thing, whose doubt is to be cleared, may be possessed by the Adverb of Clarification, e.g. **شربتُ كوبَ لبنٍ** (I took one cup of milk.) and **اشتريتُ قدحَ قمحٍ** (I purchased one *qadaḥ*[1] of wheat.).

(2) That the Adverb of Clarification may be in accusative case, e.g. **شربتُ كوباً لبناً** (I took one cup of milk.) and **اشتريتُ قدحاً قمحاً** (I purchased one *qadaḥ* of wheat.).

(3) That the Adverb of Clarification may be in genitive case by the preposition **مِنْ**, e.g. **شربتُ كوباً من لبنٍ** (I took one cup of milk.) and **اشتريتُ قدحاً من قمحٍ** (I purchased one *qadaḥ* of wheat.).

(4) As for the Adverb of Clarification for number, its details may be seen in the chapter *'Number and Noun Qualified by the Number'*.

---

[1] *Qadaḥ*=1/96 *Ardabb*=2.0621 kg, *Raṭl*= from 449.29 to 3.202kg, *Faddān*=4200.833m2 and *Qinṭār*=100*Raṭl*

**Note:**

(e) The adverb of quantity cannot come before the verb or whose doubt is to be cleared except in such sentence as is '**طابَ زيدٌ نفساً**'. It also could be written as '**نفساً طابَ زيدٌ**'. But majority of the Grammarians don't allow it.

(f) For the Arabic number see the heading '*Number and Noun Qualified by the Number*'. As for the words used indirectly to point out the number see the heading '*the Particles*'.

## Exercise-1

**Note:** Underline the 'adverb of clarification' in the following sentences:

| | |
|---|---|
| Khālid is high in his family tree. | خالدٌ شريفٌ نسباً. |
| Zayd is the richest person. | زيدٌ أكثرُ الناسِ مالاً. |
| Mājid has two feet of silk. | لماجدٍ ذراعانِ حريراً. |
| Waḥīd has one quintal of wheat. | عند وحيدٍ مَنٌّ قمحاً. |
| I purchased one foot of wood. | اشتريتُ شبراً عوداً. |
| I could not get even two meters of land in the area of my beloved. | ما وجدتُ قدمينِ من الأرض في ديارِ الحبيبِ. |
| Did you sell one kg sugar? | هل بِعتَ كيلو غرامَ سكّرٍ. |
| The four-wheeler carried a ton of wheat. | تحمّلتِ السيارةُ طنّاً من القمحِ. |
| I found in the room one *ratl* of gold. | وجدتُ في الحجرةِ رطلاً ذهباً. |

| | |
|---|---|
| My mother made me drink a cup of milk. | أشربنيْ أمّي كوباً من اللبنِ. |
| Today, I covered one km distance. | قطعتُ اليومَ كلومتراً مساحةً. |
| The ill-conditioned man sold one *faddān* of his land. | باعَ البائسُ فدّاناً من أرضه. |
| The teacher offered me one cup of tea. | عرضَ لي المعلّمُ كوبَ شأي. |
| May Allāh bestow on him one *qinṭār* of reward! | جزاه الله قنطاراً ثواباً. |

## Exercise-2

**Note:** Choose the 'adverb of clarification' from the passage below:

شاكرٌ صالحٌ طبعاً. هارونُ مخيفٌ شكلاً. دانشُ قويٌّ قلباً. شميمٌ جميلٌ ملبساً. المامونُ قصيرٌ سربالاً. عنديْ حليبٌ كلوغراماً. في يده حديدٌ متراً. المرءُ يملكُ الأرضَ فدّاناً. هل تملكُ خمسةَ أذرعٍ رداءً. ضيّعْتُ عشرةَ أقدامٍ أرضاً. باع أبيْ مترَيْ أرضٍ في دلهيْ. سيارتَيْ تقطعُ كلومتراً من مساحةٍ في خمسِ دقائقَ. اليومَ لَم أشربْ كوباً من ماءٍ باردٍ. عنديْ جبلانِ فحماً. اشتريتُ كلوغراماً من فضّةٍ. باعَ التاجرُ طنّاً حديداً.

## Vocabulary

| | |
|---|---|
| Good | صالحٌ/صالحونَ |
| Nature | طبعٌ/أطباعٌ |
| Dreadful | مخيفٌ/مخيفونَ |
| Face | شكلٌ/أشكالٌ |
| Strong | قويٌّ/أقوياءُ |

| | |
|---|---|
| Payjama | سِرْبَالٌ |
| Milk | حليبٌ |
| Iron | حديدٌ |
| Shawl/sheet | رداءٌ/أرديةٌ |
| I lost | ضيّعْتُ |
| --- cuts | تقطعُ |
| Distance | مساحةٌ/مساحاتٌ |
| Minute | دقيقةٌ/دقائقُ |
| Cup | كوبٌ/أكوابٌ |
| Cold | باردٌ |
| Mountain | جبلٌ/جبالٌ |
| Coal | فحمٌ |
| Silver | فضّةٌ |

# The Object

## (المفعول به)

**المفعول به** (al-Maf‘ūl bihi) is a noun in accusative case, which is affected by the work done by the subject. It may be a pronoun. It functions at a time when the verb is transitive. And the transitive verb, in Arabic, is of three kinds while its object also comes in three ways accordingly. These kinds with their objects are given below:

(a) *The transitive verb that has one object:* In this kind all the transitive verbs which have only one object, e.g. **قرأتُ الكتابَ** (I studied the book.) and **شاهدنا الفيلمَ** (We watched the movie.)

(b) *The transitive verb that has two objects:* In this kind all the transitive verbs which have two objects. It is also of two kinds:

1. Whose objects are nominal sentence, e.g. **علمتُ الصدقَ منجياً** (I knew that the truth is the saver.) and **أخالُ الكتابَ نافعاً** (I think that the book is useful.)
2. Whose objects are different in structure, **أعطيتُ السائلَ روبيةً** (I gave the beggar one rupee.) and **منحتِ الكليةُ الطالبَ جائزةً ثمينةً** (The college awarded the student a priceless prize.)

(c) *The transitive verb that has three objects:* In this kind all the transitive verbs which have three objects, e.g. **حدّث خالدٌ زيداً الخبرَ صحيحاً** (Khālid told Zayd that the news was correct.) and **خبّر ناصرٌ عمرَ النهرَ رافعاً** (Nāṣir informed

‘Umer that the river was going up.).

The object mostly comes after the subject but it is permitted that it may precede the subject except when it is a pronoun or after **إنّما**, e.g. **بنى التاجَ الإمبراطور شاهجهان** (The Emperor Shāhjahān built the Tāj.) and **إنما فهم حسنٌ نصفَه** (Only Ḥasan understood its half.). But if there is a doubt about the subject to be mingled with the object, the subject must come first, e.g. **ضرب أخي فتاك** (My brother beat your youth.). Similarly when the pronoun of the object returns to the subject the object must come first, e.g. **سكن الدّارَ بانيها** (The builder of the house lived there.).

It is also permitted that the object may come before the verb, e.g. **كتاباً قرأتُه** (I read a book/The book which I read.). And sometimes, the verb is dropped to leave the object alone, e.g. **كاليومِ رجلاً (أي لم أرَ كاليوم رجلاً)**. The poet Aus said:

| | |
|---|---|
| حتى إذا الكلّابُ قال لها | كاليوم مطلوباً ولا طلباً |

The second part of the sentence will be after explanation: **لم أرَ كالكلّابِ طَلَباً في هذا اليومِ ولا كالصيد مطلوباً**.

## Exercise-1

**Note:** Underline the object in the following sentences:

| | |
|---|---|
| I saw an aeroplane. | رأيتُ طائرةً. |
| Mājid found a high-priced pen. | وجد ماجدٌ قلماً ثميناً. |
| Who beat the child? | من ضرَب الطفلَ؟ |
| I thought that the news is baseless. | ظننتُ الخبرَ باطلاً. |
| I knew that the book is useful. | علمتُ الكتابَ نافعاً. |

| | |
|---|---|
| I donated the school one thousand rupee. | أعطيتُ المدرسةَ ألفَ روبيةٍ. |
| The Dean awarded you a shawl of honour. | كساكَ العميدُ شالةَ الشرفِ. |
| I am going to inform Ḥāmid that the Congress is succeeding. | أنا مخبرٌ حامداً حزبَ المؤتمرَ ناجحاً. |
| I didn't see any speaker like Āzād. | كآزادَ خطيباً (أي لم أرَ كآزادَ خطيباً). |

## Exercise-2

**Note:** Read the following sentences and indicate the objects:

بنَى شاهجهان القلعةَ الحمراءَ. تبيّنتُ ولداً بائساً من قريتيْ. خدمتُ جامعةَ جواهر لعل نهرو. علّمتُ الولدَ اللغةَ العربيةَ. ظنَنْتُ الخبرَ صحيحاً. أعطيتُ الفقيرَ عشرينَ روبيةً. خِلتُ الرجلَ مريضاَ. حدّث الصحفيُّ الخيرَ باطلاً. خبَّرْتُ طارقاً السماءَ متغيِّمةً. كعليٍّ شجاعاً (أي لم أرَ شجاعاً كعليٍّ). سمِع أبو الخطّابِ بعضَ العربِ وقيل له لِمَ أفسدتم مكانَكم فقال الصبيانَ بأبي (أي لُمِ الصبيانَ).

| | |
|---|---|
| I recognised | تبيّنتُ |
| Poor | بائسٌ/بائسونَ |
| I imagined | ظننتُ |
| I imagined | خِلْتُ |
| --- he gave | حدّثَ |
| Pressperson | صحفيٌّ/صحفيُّونَ |
| Wrong | باطلٌ |
| --- I informed | خبّرتُ |

| | |
|---|---|
| Cloudy | متغيّمةٌ |
| Brave | شجاعٌ/شجعانٌ |
| --- have you destroyed? | أفسدتمْ |
| Place | مكانٌ/أمْكِنَةٌ و أماكِنُ |
| Child | صبيٌّ/صِبيَانٌ |
| Blame | لَمْ |

# Verb of Reason

## (المفعول لأجله)

**المفعول لأجله** (al-Maf'ūl li-Ajlihi) is called in English as 'the gerundial infinitive'. It is a noun that shows the reason behind the occurance of the work. It comes mostly in accusative case provided that the verb should be *qalbī*[1] and the time of work and reason would be the same, e.g. **رشيدٌ ساكتٌ أدباً** (Rashīd is silent politely.), **الولدُ هاربٌ خوفاً** (The boy is fleeing in fear.) and **حضرتُ المجلسَ ابتغاءَ مرضاةِ الرئيسِ** (I attended the meeting to please the chairperson.)

And if it lacks any of the above-mentioned conditions, it will be in genitive case by the preposition **لِـ**, e.g. **ذهب خالدٌ للمالِ** (Khālid went for money.) and **سافرَ ماجدٌ للعلم** (Mājid travelled for seeking knowledge.)

**Note:** There are few rare conditions which are as follows:

(a) Sometimes, the above conditions are avoided and the verb of reason comes in genitive case with the preposition **لِـ** but it happens rarely, e.g. the poet said:

| | |
|---|---|
| مِنْ أمّكم لرغبةٍ فيكم جُبِر | ومِنْ تكونوا ناصريهِ ينتصر |

(b) Sometimes, **الـ** is added to the verb but the condition remains same, e.g. the poet said:

| | |
|---|---|
| لا أقعدُ الجبنَ عن الهيجاء | ولو توالتْ زُمَرُ الأعداء |

(c) If it is a 'possessed noun' then both the conditions are

[1] *Qalb* ([l. Qulūb) means heart. Here it means the verbs which are related to the innerward feeling of the person such as wish, respect, thought etc.

permitted, e.g. **حضرتُ المجلسَ ابتغاءَ مرضاةِ الرئيسِ** or **لابتغاءِ مرضاةِ الرئيسِ**.

## Exercise-1

**Note:** Point out the verb of reason in the following sentences:

| | |
|---|---|
| Salīm is bowing his head shyly. | سليمٌ مطرقٌ خجلاً. |
| Sa‘īd is shivering with anger. | سعيدٌ مرتعدٌ غضباً. |
| Khālid is far from ‘Amr in fear of evil. | خالدٌ مبتعدٌ عن عمرٍو حذراً من الشرّ. |
| I tried hard for the interest of progress. | اجتهدتُ رغبةً في التقدّم. |
| We prostrated before Allāh to thank Him. | سجدنا لله شكراً. |
| Don’t be miser in fear of poverty. | لا تبخلوا خشيةَ الفقر. |
| They did not enter the gate in fear of the evil. | لم يدخلوا البابَ مخافةَ الشرّ. |
| The student sat on the chair to write. | جلس الطالبُ على الكرسيّ للكتابة. |
| I came from Mumbai to meet you. | جئتُ من مومبائ للقائك. |

## Exercise-2

**Note:** Choose the verb of reason in the following sentences:

شاكرٌ عاملٌ رغبةً في المالِ. راشدٌ ضاحكٌ شعوراً بالاجتماعِ. خالدٌ مجتهدٌ ليلاً ونهاراً طلباً للرزقِ. طيّبٌ سافرَ إلى عُمّانَ بحثاً عنَ الدُرَرِ

الثمينةِ. واحدٌ يسجدُ لله حمداً له وشكراً. تابشُ توجّهَ إلى دلهيْ ابتغاءَ مرضاةِ أبيه. جئنا من الوطنِ لزيارةِ الأصدقاءِ. لا تبذِّروا أنْ يصيبكم البؤسُ وغضبُ الله.

**Vocabulary**

| | |
|---|---|
| Interest | رغْبةٌ/رغَباتٌ |
| Feeling | شعورٌ |
| Company | اجتماعٌ |
| Search | طلبٌ |
| Provision | رزقٌ |
| In search of | بحثٌ عن --- |
| Pearl | دُرّةٌ/دُرَرٌ |
| --- prostrates before | يسجدُ |
| Praise | حمدٌ |
| Thanks | شكرٌ |
| --- forwarded | توجَّه |
| --- to (please) | ابتغاءٌ |
| Pleasure | مرضاةٌ |
| --- to please --- | --- ابتغاءَ مرضاةِ --- |
| Visit | زيارةٌ |
| Don’t make waste | لا تبذروا |
| --- be covered by | يصيبُ |

# The Verb of Emphasis

## (المفعول المطلق)

**المَفْعُوْلُ المُطْلَقُ** (al-Maf'ūl al-Muṭlaq) is a verb in accusative case, that puts emphasis on the verb or predicate came in the sentence or the condition of happening of the verb or the number of the action of the verb. It is also called as **'الحَدَثُ'** (al-Ḥadath), **'الحَدَثَانُ'** (al-Ḥadathān) and **'الفعلُ'** (al-Fiʿl). It is made by repeating the verbal noun of the same verb, e.g. **أنا ساكتٌ سكوتاً** [I am silent in full silence (completely.)], **كلّم الله موسى تكليماً** [Allāh talked Mūsa (Moses) in a good talk (well)] and **مشينا مشيةَ الليث** [We walked as the lion does (like that of a lion)].

Sometimes, the original verb is not repeated but some others deputize it. Such deputy things are nine as given below:

(a) A verb similar in meaning to the verb mentioned in the sentence, e.g **جَلَسَ الطفلُ قعوداً** (The child sat completely.) and **لَمَّ الرجلُ جمعاً** (The man gathered completely.)

(b) An adjective of the verb, e.g. **وَقَفَ الخادمُ طويلاً** (The servant stood for a long time.) and **قرأ الطالبُ كثيراً** (The student read a lot.)

(c) A number followed by the same verb, e.g. **أكلَ المريضُ أربعَ أكلاتٍ** (The patient took food four times.) and **جنى الرجلُ خمسَ جناياتٍ** (The man committed crime five times.)

(d) A verb of the same stem-letter to the preceding verb, e.g. **قَتَل اللصّ ربّ البيتِ تقتيلاً** (The thief killed the owner of

the house badly.) and **اللهُ أنبتكم من الأرض نباتاً** (Allāh raised you from the earth well.)

(e) A word that states the condition of the verb, e.g. **رجَع القهْقرَى** (He returned back.) and **قعَدَ القُرفُصَاء** (He squatted on his heels.)

(f) A tool for happening of the verb, e.g. **ضرَبتُه سوطاً** (I beat him with whip.) and **ضرَب الولدُ الحيّةَ عصاً** (The boy killed the snake with the stick.)

(g) A demonstrative pronoun that points to the verb, e.g. **قال ذلك القولَ** (He uttered that saying.) and **ضربْتُه ذلك الضربَ** (I did that beating to him.)

(h) Preposition of the verb, which returns to the verb, e.g. **اجتهدتُ اجتهاداً لم يجتهدْه غيري** [I worked as hard as none did (except me).] and **إني لأعذّبه عذاباً لا أعذّبه أحداً من العالمينَ** (I will punish him as much as I shall not punish anyone of this world.)

(i) The word **كلٌّ** or **بعضٌ** being possessed by the verb, e.g. **لا تميلوا كلَّ الميلِ** (Don't incline fully.) and **تأثّرتُ منه بعضَ التأثّر** (I was impressed by him a little.)

(j) Sometimes, the original verb is dropped and only emphasizing verb is left, e.g. **صبراً على الشدائد** (Keep patience on the calamities.) and **عجباً لك** (I am wonderstruk at you.).

## Exercise-1

**Note:** Read the following sentences and indicate the verb of emphasis:

| | |
|---|---|
| I am wandering about in the world extensively. | أنا سائرٌ في الأرضِ سيراً. |

| | |
|---|---|
| They are fighting with the enemy severely. | هم يقاتلونَ ضدَّ الأعداءِ قتالاً. |
| The boy is taking bread like that of the dog. | الولدُ آكِلٌ الخبزَ أكلةَ الكلبِ. |
| The healthy man moves on the earth like the elephant. | الرجلُ السمينُ يمشيْ على الأرضِ مشيةَ الفيلِ. |
| The boy returned completely. | رجَع الطالبُ إياباً. |
| The boy memorized the Qur'ān well. | حفظ الولدُ القرآنَ جيّداً. |
| The student worked hard to learn the sciences. | اجتهد الطالبُ في نيلِ العلومِ كثيراً. |
| The teacher beat the student four times. | ضرب المعلّمُ التلميذ أربعَ ضرباتٍ. |
| The hungry man took meal twice. | أكل الجائعُ الطعامَ أكلتينِ. |
| The man prolonged his talk much. | أطال المرءُ الكلامَ تطويلاً. |
| The speaker shortened his speech very much. | أوجز الخطيبُ الحديثَ تقليلاً. |
| When the researcher didn't succeed in his goal, he went back. | لما لم يفزْ الباحثُ في مراده رجع القهقرى. |
| Who beat the boy with a stick? | منْ ضرب الولدَ عصًا؟ |
| Did you beat the horse with whip or by leg? | هل ضربتَ الفرسَ سوطاً أم رِجلاً؟ |

| | |
|---|---|
| When the student didn't leave his work, said the same and did the same, I beat him in the same way and threatened him in the same manner. | لما لم ينتهِ التلميذ عن عمله وقال ذلك القولَ وعمل ذلك العملَ فضربتُه ذلك الضربَ ووعدتُه ذلك الوعدَ. |
| If you don't leave your bad habit I will punish you in such a way as I didn't punish anyone before. | إن لم تمتنعْ عن عادتك السيئةِ أعاقبْك عقاباً لم أعاقبْه أحداً من الناسِ. |
| If you succeed in the examination with first position I will extend such a favour upon you as I didn't do for anyone of my sons. | لو نجحتَ في الاختبارِ بتقديرٍ ممتازٍ لأنعمْ عليك نعمةً لم أنعمها أحداً من أولاديْ. |
| Don't love anyone but incline towards him a little. | لا تعشقْ أحداً بل مِلْ إليه بعضَ الميلِ. |
| I didn't wait for him completely but sat on his way for a while. | لم انتظرْه كلَّ الانتظارِ بل قعدتُ في سبيلِه بعضَ القعودِ. |
| Are you showing laziness while your rivals have tried their best. | أ توانياً وقد جدّ قرناؤك؟ |
| I praise You and thank You. I don't deny Your favour. | حمداً وشكراً لا كفراً. |

## Exercise-2

**Note:** Read the following sentences and point out the verb of emphasis:

الرجلُ يجرُّ الركشا جرّاً. الطفلُ يشربُ الحليبَ كثيراً. سمعنا الخطبةَ إنصاتاً. ضربتُ الخاطئ أربعَ ضرباتٍ. يمشيْ المريضُ مشيةَ الإبلِ. عندما صددتُ للمصيبة رجعتْ هي القهقرى. ضرب العميديْ الرئيسَ بوش حذاءً. هدف عضو حزب شيف سينا الزعيم إيدواني شبشبةَ. عندما أهديته تلك الهديةَ سُرَّ

بها. أعطي حامدٌ جائزةً لم يُعطَ مثلها أحدٌ غيرُه. توجّه إلى الله كلَّ التوجّه.
ارغبْ في العلمِ تمامَ الرغبةِ. أسفاً على ما جنيتَ.

**Vocabulary**

| | |
|---|---|
| --- he pulls | يجُرُّ |
| Rikshā | الركشا |
| We listened to/heard | سمعنا |
| Speech | خطبةٌ/خُطَبٌ |
| To listen attentively | إنصاتٌ |
| Wrong-doer | خاطئٌ/خاطئونَ |
| --- he moves | يمشيْ |
| We stood against | صددنا لـ |
| Calamity | مصيبةٌ/مصائبُ |
| Shoe | حذاءٌ/أحذيةٌ |
| --- he targeted | هَدَفَ |
| Slipper | شبشبةٌ |
| I gifted | أهديتُ |
| Gift | هديةٌ/هدايا |
| Prize | جائزةٌ/جوائزُ |
| Complete | تمامٌ |
| Sorrow, grief | أسفٌ |
| --- you committed | جنيتَ |

# The followers

## (التوابع)

The words followed by the subject or object in the sentence in 'case' and 'condition' are called 'followers' in Arabic Grammar. They are five, i.e. (a) **التوكيد** (The Emphasis), (b) **الصفة** (The Adjective), (c) **المعطوف بالحرف** (Noun united by the letters), (d) **البدل** (The Alternate) and (e) **عطف البيان** (The Explanation). They are called as 'the followers' for they follow their preceding words in case and condition. Their details are given below:

### 1. التوكيد (The Emphasis)

It is a follower that comes to remove the doubt of the metaphor or error. It is divided into two kinds: **التوكيد اللفظيّ** (The Verbal Emphasis) and **التوكيد المعنوي** (The Real Emphasis)

**(a) التوكيد اللفظيّ (Verbal Emphasis):** Here the thing on which emphasis is put is repeated. That thing may be a noun, verb, letter, or sentence, e.g. **العلمُ نافعٌ نافعٌ** (No doubt knowledge is useful.), **طلعتْ طلعتِ الشمسُ** (No doubt sun has risen.), **نعمْ نعمْ أنا باحثٌ** (Yes, I am a researcher, no doubt.), **آنَ الرحيلُ آن الرحيلُ** (Surely, the time for departure has come.) and **زيدٌ قام هو** (Zayd himself stood.).

**(b) التوكيد المعنوي (Real Emphasis):** It dispels the doubt of the metaphor or error. It is done by using some popular words as follows:

1. **ذاتٌ, نفسٌ** and **عينٌ:** By these three words emphasis is

put on all kinds of noun i.e. singular, dual and plural. They are used as possessed by the pronoun that comes according to the noun on which emphasis is put, e.g. **لقيتُ المعلّمَ ذاتَه/نفسَه/عينَه** (I met the teacher himself.), **حضَر الطالبانِ ذواتُهما/أنفسُهما/أعينُهما** (The two students themselves presented.) and **مررْتُ بالمظاهرينَ ذواتِهم/أنفسِهم/أعينِهم** (I passed by the agitators themselves.)

2. **كلا** and **كلتا:** They lay emphasis on the dual. They come as possessed. If their possessor is a prounoun, they will change accordingly and if their possessor is a definite with **الـ** they would not change, e.g. **زارني كلا الطالبين/زارني الطالبان كلاهما** (Both the students visited me.), **رأيتُ كلتا الحديقتين/رأيتُ الحديقتين كلتيهما** (I saw both the gardens.) and **مررْتُ بكلا الطالبين/مررتُ بالطالبين كليهما** (I passed by both the students.).
3. **كلّ, جميعٌ** and **عامّةٌ:** They are used to point out the whole of any thing. They also come as a possessed, e.g. **غادر المسافرون كلُّهم** (All of the passengers left.), **أخبرتُ بالأحداث كلِّها** (I informed about all the events.) and **أقبض الشرطة على السارقين جميعهم/عامتهم** (The Police arrested all of the theives.).

   And if further emphasis is supposed to be put, **أجمعُ** may be used after these words except that it will change according to the noun on which emphasis has been put, e.g. **جاء الصفُّ كلُّه أجمعُ** (The whole calss was present.), **جاءتِ القبيلةُ كلّها جمعاءُ** (The whole tribe came.) and **حضر الطلابُ كلُّهم أجمعونَ** (All of the students came.)
4. **أجمعون**' follow the word **أبصعون** and **أبتعون**, **أكتعون** to express the meaning of all, e.g **لقيتُ الناسَ أجمعينَ أكتعينَ** (I

met all of the people.) but some Grammarians say that it may be used in this way also '**جاءني القومُ أكتعون**'.

**Note:** '**كلّ**, and '**أجمع**' cannot be used for putting emphasis on the indefinite noun so it cannot be said ' **رأينا قوماً أجمعينَ**'.

## Exercise-1

**Note:** Read the following sentences and indicate the emphasitic words.

| | |
|---|---|
| The manners are very likable. | الأدبُ محبوبٌ محبوبٌ. |
| Yes, Yes, I am your father. | أجلْ أجلْ أنا أبوك. |
| The physician really came. | جاءَ جاءَ الطبيبُ. |
| The moon rose, no doubt. | طلعَ القمرُ طلعَ القمرُ. |
| The teacher himself said. | قال المعلّمُ نفسُه. |
| The house-owners themselves left the houses. | غادر أربابُ الدور أعينُهم. |
| Both the sons reached. | وَصَل كلا الولدين. |
| Both the daughters laughed. | ضحِكتْ كلتا البنتين. |
| I saw both the stars. | رأيتُ النجمينِ كليهما. |
| All the students were present. | حضرَ الطلابُ كلّهم. |
| All the soldiers were killed. | قُتِلَ الجنودُ جميعُهم. |
| Where are all the workers? | أينَ العمّالُ كلّهم أجمعونَ؟ |
| I heard from all of the people. | سمعتُ عن الرجالِ أجمعينَ أبتعينَ. |

## Exercise-2

**Note:** Read the following passage and indicate the

emphasitic words.

هو أديبٌ أديبٌ. هم تجّارٌ تجّارٌ. نحنُ موظّفانِ موظّفانِ. نعمْ نعمْ هي طالبةٌ. أجلْ أجلْ أنتِ مقتنعةٌ. سكنَ سكنَ الضيفُ. وقعَ وقعَ الحدثُ. قرأتْ قرأتْ مريمُ. باعَ الوالدُ نفسُه. ركعتِ البنتُ نفسُها. هل هرب السارقانِ أعينُهما؟ هل غاب الأساتذةُ أنفسُهم؟ باع كلا التاجرين دكّانهما. ضيّعت كلتا البنتينِ عقودهما. هل ضرب الأب ولديه كليهما؟ مررْتُ بالمحطّتينِ كلتيهما. بكى الأطفالُ كلّهم. غابت الفئرانُ كلّها. تبع الجنودُ جميعُهم. بلغ المسافرونَ جميعهم. قالت النساءُ كلهنّ جمعاء. هل جاء الطلابُ أبصعونَ.

**Vocabulary**

| | |
|---|---|
| Literaryman | أديبٌ/أدباءُ |
| Merchant | تاجرٌ/تجّارٌ |
| Employee | موظّفٌ/موظّفونَ |
| Satisfied | مقتنعٌ (m)، مقتنعةٌ (f) |
| To stay, to settle | سكنَ يسكنُ سكوناً |
| Guest | ضيفٌ/ضيوفٌ |
| Event | حدثٌ/أحداثٌ |
| To read, to study | قرأ يقرأ قراءةً |
| To buy | باعَ يبيعُ بيعاً |
| To bow down | ركعَ يركعُ ركوعاً |
| Thief | سارقٌ/سرّاقٌ |
| Shop | دكّانٌ/دكاكينُ |
| Necklace | عقدٌ/عقودٌ |
| Plateform | محطّةٌ/محطّاتٌ |

| | |
|---|---|
| Child | طفلٌ/أطفالٌ |
| Mouse | فأرٌ/فئرانٌ |
| Soldier | جندٌ/جنودٌ |
| Passenger | مسافرٌ/مسافرونَ |
| All | أبصعونَ |

## 2. الصفة (The Adjective)

It is a follower of a noun that qualifies its preceeding noun. 'The noun qualified' is named as **'موصوف'** and always comes first in order. They are also called as **'منعوت'** and **'نعت'**. This kind of sentences in which an adjective qualifies a noun, is called as *'Adjectival Compound'* or *'Adjective Compound'* **(المركب التوصيفي).** The adjective is of two kinds i.e. single word or as a sentence. And the singular adjective is also of two kinds i.e. direct and indirect adjectives. The noun qualified is always a substantive and it cannot be a pronoun.

**Direct Adjective:** In direct adjective, the noun is qualified in its merit, demerit or colour. Thus, it should be noted that:

(a) The adjective completely agrees with the noun it qualifies in the following conditons:
   1- Case (nominative, accusative or genitive)
   2- Being definite or indefinite
   3- The Number
   4- Gender

(b) If it is a proper noun then the adjective explains the noun and if it is a common noun then it qualifies the noun, e.g.

**سافر يوسفُ الأديبُ** (The literary person Joseph went on journey.) and **زارَنيْ رجلٌ عالمٌ.** (A learned person visited me.)

(c) Sometimes, it comes only to praise, abuse and emphasis, e.g. **الحمدُ لله الرحمن الرحيم** (Praise be to Allah, the Ever-mercifull.), **لامنيْ الرجلُ الشتّام اللوّامُ** (The most blaming and abusing man blamed me.) and **حدث هذا بالليلة البارحة** (It happened in the last night.)

(d) There may be more than one adjective, e.g. **هذا عنبٌ حلوٌ لذيذٌ.** (These are tasty and sweet graphs.)

(e) Adjective is a derived noun (active and passive principle and semi-noun adjective **(صفة مشبهة بالفعل)**. It may be a verbal noun **(المصدر)**, adjective of the compound and superlative degrees **(اسم التفضيل)** and then it may be masculine and singular for all and will give the meaning of exaggeration.

(f) The adjective may be a substantive noun, e.g. **هذا راتبٌ شهريٌّ.** (This is monthly salary.)

(g) The adjective of non-personal plural noun would be either singular, feminine or plural feminine **في أيامٍ معدودةٍ/معدوداتٍ** (during a few days.)

(h) More than one different adjectives may be used for a dual and plural noun but if the adjective is same and nouns are different then it will not be different but would be in dual or plural as the case may be.

**Indirect Adjective:** In this kind, *the noun qualified* is not the target but the target is anything else that may be related to the *noun qualified*. Here it should be noted that:

(a) The relative adjective would be either active participle of the adjective or that which deputizes the active participle **(نائب الفاعل)**.

(b) It should always be singular.
(c) It will completely agree with *the noun qualified* in case and being definite or indefinite.

**Adjective as a sentence:** Adjective may be a complete sentence, and it may be nominal sentence and verbal sentence or the both. It should be noted that:

(a) There would be a pronoun in adjective, that will be according to the noun.
(b) The sentence can only be the adjective of a common noun.
(c) If the sentence is made as an adjective of a proper noun, the *relative pronoun* will be used.

**Note:** Sometimes, the adjective is so famous that it doen't need *the noun qualified*, e.g. **عندهمْ قاصراتُ الطرفِ عينٌ**. Hrer the words **'قاصراتُ الطرف'** and **'عينٌ'** are the adjective of **'حورٌ'**. The peot said:

| | |
|---|---|
| **وعليهما مسرودتانِ قضاهما** | **داوٗد أو صنعُ السوابغ تُبَّعُ** |

Here the word **'مسرودتانِ'** is the adjective of **'درعانِ'**.

## Exercise-1

**Note:** Point out the adjective and other related things in the following sentences:

| | |
|---|---|
| I have a soft-spoken son. | لي ولدٌ صالحٌ. |
| You have two elder sons. | لك غلامانِ كبيرانِ. |
| I have experienced men. | عنديْ رجالٌ مجرّبونَ. |
| The good son is mine. | الولدُ الصالحُ ليْ. |

| | |
|---|---|
| The old parents are of Khālid. | الأبوانِ الكبيرانِ لخالدٍ. |
| The seasoned horse-riders are of America. | الفرسانَ المجرّبونَ لأمريكا. |
| The new pens are for the office. | الأقلامُ الجديدةُ للمكتب. |
| The boys fasted for a few days. | صام الأولادُ لأيامٍ معدوداتٍ. |
| I sat with the boys whose parents are old. | جلستُ مع الأولادِ الكبيرِ أبواهم. |
| I passed by a garden whose trees are tall. | مررتُ بحديقةٍ طويلةٍ أشجارُها. |
| I talked the boy whose face is attracting. | تكلّمتُ الولدَ الحسنَ شكلُه. |
| The Judge listened to the person whose father was killed. | سَمِعَ القاضيْ المرءَ المقتولَ أبوه. |
| The two passengers, tall and small, came back. | رجع المسافرانِ الطويلُ والقصيرُ. |
| The elder, younger and the youngest daughters are of my teacher. | البناتُ الكبيرةُ والصغيرةُ والوسطُ لأستاذي. |
| I saw handsome Zayd and Khālid. | رأيتُ زيداً وخالداً الجميلينِ. |
| They are just witnesses. | هم شهودٌ عدلٌ. |
| These are well-born girls. | هنّ بناتٌ أكرمُ فتياتٍ. |
| Is this a lunar month. | هل هذا شهرٌ قمريٌّ؟ |
| We have a celebrated, great and learned teacher. | لنا مُعلّمٌ عالمٌ جليلٌ شهيرٌ. |

| | |
|---|---|
| I taught a student who came from Beirut. | علّمتُ طالباً قَدِمَ منْ بيروتَ. |
| Fāṭimah is a girl student who loves to study. | فاطمةُ تلميذةٌ تُحبُّ القراءةَ. |
| The student who pays his duties is beloved. | الطالبُ الذي يؤديْ واجباتِه محبوبٌ. |
| The horses that you ride are white. | الأفراسُ التي تركبُها بيضاءُ. |

## Exercise-2

**Note:** Read the passage carefully and point out the adjective and its related words.

عنديْ قلمٌ ثمينٌ. هل لك منزلانِ جميلانِ؟ في كرسيْ رجالٌ عاقلونَ. العاملُ المجتهدُ محبوبٌ. بابا بيتيْ الكبيرانِ من خشبٍ. الحكومةُ تعيدُ توظيفَ عمّالها المتقاعدينَ. أهاليْ المبانيْ الكبيرةِ لهم قلوبٌ صغيرةٌ. منْ يعطي الفقيرَ فواكهَ طيّبةً؟ سبق الأولادُ الفقيرُ آباؤهم الأولادَ الغنيَّ آباؤهم. أخلفتُ الولدَ الراكبَ أخوه. الرجلانِ الخادمُ والمخدومُ صلّيا في صفٍّ واحدٍ. تبرّع لتربيةِ اليتامَى نسيمٌ وشميمٌ وخالدٌ الفقراءُ. نبتعدُ عن رجالٍ جهلٍ. هؤلاء أولادٌ أحسنُ فتيةٍ. استخدمُ التقويمَ الشمسيَّ. شربتُ كوباً من ماءٍ باردٍ حلوٍ. أخذتُ بيديْ رجلٍ أعمَى أشرف على أنْ يسقطَ في البئرِ. الطلّاب الذينَ لَم يحضروا الفصلَ طولَ السنةِ مُنِعُوا عن أداءِ الاختبارِ.

## Vocabulary

| | |
|---|---|
| Pen | قلمٌ/أقلامٌ |
| Precious | ثمينٌ |
| House | منزلٌ/منازلُ |
| Beautiful | جميلٌ |

| | |
|---|---|
| Kursī (Name of a village in U.P) | كرسيْ |
| Man | رجلٌ/رجالٌ |
| Wise | عاقلٌ |
| Labourer | عاملٌ/عمّالٌ |
| Laborious | مجتهدٌ/مجتهدون |
| Beloved | محبوبٌ |
| Gate | بابٌ/أبوابٌ |
| House | بيتٌ/بيوتٌ |
| Big, great | كبيرٌ/كبارٌ |
| Wood | خشبٌ/أخشابٌ |
| Government | حكومةٌ/حكوماتٌ |
| Retired | متقاعدٌ/متقاعدونَ |
| Pension | معاشٌ |
| Resident | أهلٌ/أهالٍ |
| Heart | قلبٌ/قلوبٌ |
| To give | أعطى يعطيْ إعطاءً |
| Fruit | فاكهةٌ/فواكهُ |
| Fresh | طيّبٌ (m)، طيّبةٌ (f) |
| To make s.o. sit behind | أخلف يخلفُ إخلافاً |
| To pray, to offer *Ṣalāh* | صلّى يصلّي تصليةً |
| To donate | تبرّع يتبرّع تبرّعاً |
| Youth | فتًى/فتيةٌ |

| | |
|---|---|
| Gregorian calendar. | التقويم الشمسيّ |
| To pay, to write, to appear | أدّى يؤدّيْ أداءً |

## 3. المعطوف بالحرف (Noun united by the particles)

Uniting two things by a letter is called '**العَطْفُ**' (Conjunction). The word that comes before the particle is called ' **المَعْطُوْفُ عليه**' (The Word United to) and the word that follows the particle is called '**المعطوف**' (The Word United)). Such particles as are used to unite two words are as follows:

(a) **الواو** (and), (b) **الفاء** [then (without gap of time)], (c) **ثمّ** [then (with gap of time)], (d) **حتى** (upto), (e) **أو** (or), (f) **أم** (or), (g) **إمّا** (either), (h) **بل** (but), (i) **لا** (not) and (j) **لكنْ** (but). Their usages are as follows:

**يسود المرء بالعلم والأدب** (The man leads by knowledge and manners.), **دخل الفصل المعلّمُ فالطلاب** (The teacher followed by the students enterd the class.), **خرج الشبان ثم الشيوخ** (First the youth came out then the aged.), **قدم الفرسان حتى الراجلون** (The horse-riders even the foot-soldiers came.), **لبثنا يوماً أو بعضَ يوم** (We stayed for one day or some hours.), **أ قريبٌ أم بعيدٌ عليك أن تذهبَ** (Whether it is near or far you have to go.), **جاءني إمّا زيدٌ وإمّا عمرو** (Either Zayd or 'Amr came to me.), **ما مات محمود بل حامدٌ** (It's not Maḥmūd but Ḥāmid died.), **أكرمِ الصالح لا الطالحَ** (Respect the good not the wicked.) and **لا تسأل خالداً لكن عمّه** (Don't ask Khālid but his uncle.).

The *word united* follows *'the word united to'* in vowel signs but there is no condition if it doesn't follow it in being proper or common, singular, dual, plural, masculine and feminine. See the examples mentioned above.

The common noun could be united to the proper noun and similarly the definite noun by **الـ** can be united to the pronouns and the pronouns to the definite noun by **الـ**. But nothing would be united to the hidden pronouns and united pronouns except that when the emphasis may be put on them by the pronouns in nominative case, e.g. **أسكنْ أنتَ وزوجُك الجنّةَ** (Stay you and your wife in the Paradise.) and **جئتُ أنا وزيدٌ** (I and Zayd came.)[1].

Conjunction is not possible to the pronouns in genitive case except that when the prepositions are repeated, e.g. **مررْتُ بك وبسعيدٍ** (I passed by you and Sa'īd.)

The *word united to* and the *word united* can be nouns, verbs and sentences, e.g. **زارنيْ زيدٌ وخالدٌ** (Zayd and Khālid visited me.), **شاهدٌ قرأ وكتبَ** [Shāhid read and wrote (too)], **أنا مُعلّمٌ وهو طالبٌ** (I'm a teacher and he is a student.) and **لا صدّق ولا صلّى** (He neither gave bounty nor performed the Prayer.)

## Exercise-1

**Note:** Read the following sentences and indicate the letters of conjunction:

| | |
|---|---|
| The man writes with pen and computer. | يكتبُ المرءُ بالقلمِ والكمبيوتر. |
| I forgot (to have) the book then the pen. | نسيتُ الكتابَ فالقلمَ. |
| The boy flourishes by the upbringing of the mother and then of the teacher. | يزهرُ الولدُ بتربيةِ الأمِّ ثم المعلّمِ. |

[1] Except in the poetry where this is permitted, e.g. the peot 'Amr bin Rabī'ah said:

| | |
|---|---|
| **قلتُ إذا أقبلتْ وزُهرٌ تهادى** | **كنعـــاج الفلا تعسفن رملا** |

Here the word '**زُهرٌ**' has been united to the verb '**أقبلتْ**'.

| | |
|---|---|
| The labourers even the teachers went on strike. | أضربَ العمَّالُ حتى المُعلّمينَ عن العملِ. |
| There we spent one week or two weeks. | قضينا هنا أسبوعاً أو أسبوعينِ. |
| Whether it is right or wrong what do you think. | أ صحيحٌ أم خاطئٌ ما ترَى. |
| It’s not Sājid but Ḥāmid said. | ما قال ساجدٌ بل حامدٌ. |
| Punish the son not the father. | عذبِ الولدَ لا الأبَ. |
| Don’t kill the master but the servant. | لا تقتلْ سيداً بل مولَى. |
| You and your brother recite the Qur’ān. | اتلُ أنتَ وأخوك القرآنَ. |
| I saw you and your real brothers. | نظرتُ إليكم وإلى شقائقكم. |
| Rāshid and Rashīd made a mention to me. | ذكر لي راشدٌ ورشيدٌ. |
| Khālid travelled and returned safe. | خالدٌ سَافرَ ورَجَعَ بسَلامةٍ. |
| He neither ate nor drank. | ما أكل ولا شرب. |
| He is a doctor and his brother is a lawyer. | هو طبيبٌ وأخوه محامٍ. |
| I beat you and Nāṣir. | ضربتُك وناصراً. |

## Exercise-2

**Note:** Read the sentences below and indicate the letters of conjunction:

قرأنا النظمَ والنثرَ. التحقتُ بالمدرسةِ فالكلية فالجامعة. بنى شاهجهان القلعةَ ثم بنى أورنغزيب المسجد فيها. سخّر الإنكليزُ بنغالَ حتى دلهي وأفدهـ. سمعنا خطاباً من رئيسِ الوزراء أو رئيسةِ الهند. لا فرق بينهما

صوِّتْ للمؤتمر أم البهاجبا. ما كان رئيسَ الهند أبو الكلام بل عبد الكلام. اشتمْ نفسَك لا غيرَك. تعالوا إلى بنغال لا دلهي. حضرنا نحنُ والمعارضونَ المحكمةَ العليا. لا قرأ المسجِّلُ طلبَنا ولا سمع كلامَنا. تبعنيْ ماجدٌ ومقصودٌ بالدرّاجةِ. أنا طالبٌ وهو أستاذٌ. رأيتُهم والنساءَ.

**Vocabulary**

| | |
|---|---|
| We read | قرأنا |
| Poetry | النظمُ |
| Prose | النثرُ |
| I was admitted to --- | التحقتُ بـ |
| --- captured | سخّر |
| Vote | صوِّتْ |
| Abuse | أشتمْ |
| Oppositions | المعارضونَ |
| Supreme Court | المحكمة العليا |
| Registrar | المسجِّلُ |
| Bi-cycle | الدرّاجةُ |
| Woman | امرأةٌ/نساءٌ |

## 4. البدل (The Alternate)

It is a noun that is the main target in the sentence though it follows its predecessor which comes as an introduction. The vowel sign given to the predecessor is applied to the follower itself, e.g. **جاء المُعلّمُ السيد أيّوبُ** (The teacher Mr. Ayyūb came.). It has four kinds which are as follows:

1. **البدلُ المطابقُ** (The Whole Alternate): It is the true and

complete alternate of something, e.g. **أرشدنيْ إلى الجامعةِ جامعةِ فيسفا-باراتي** (He directed me to the university the Visva-Bhāratī University.)

2. **البدلُ البعضُ** (The Partial Alternate): It is a part of the thing whose alternate is used, e.g. **قضيتُ الدَّينَ ثلثَه** [(I paid the debt, one third (one third of the debt.)] and **فاز التلاميذُ أربعةٌ منهم** [The students four of them (four of the students) passed].
3. **بدلُ الاشتمال** (The Consisting Alternate): It is one of the things related to the noun whose alternate is mentioned but this relation cannot be the whole or partial, e.g. **أبغضتُ خالداً شحَّه** [I hated Khālid his greed (Khālid's greed.)] and **أعجبنيْ الطالبُ جهدُه** [I was astonished at the student, his hard work (at the hard work of the student.)]
4. **البدل المبائن** (The Wrong Alternate): It is a mistake made by the speaker and then corrected by replacing the same, e.g. **أنا ذاهبٌ إلى مومبائ دلهي** (I am going to Mumbai, sorry! Delhi.)

**Note:** It is to be noted that the alternate does not need to be united with the noun whose alternate is given in being definite or indefinite. An indefinite can be the alternate of the definite and vise-versa. Similarly the definite noun may be the alternate of the pronoun, e.g. **رأيتُ مُعلّماً ولدَه** [I saw a teacher his son (son of a teacher.)] **أحببتُه حديثَه** [I liked him, his talk (his talk)]. As for the verb it may be the whole alternate only, e.g. **منْ يعملْ يُجزَ به يلقَ أثاماً** (If anyone commits something he will face its return, i.e. he will face its punishment.)

## **Exercise-**1

**Note:** Read the following sentences and point out the different kinds of Alternate:

| | |
|---|---|
| I reached the city Delhi city. | وصلت إلى المدينة مدينة دلهي. |
| I drank one third of the juice (drink). | شربتُ العصير نصفه. |
| I saw three stars. | رايتُ النجومَ ثلاثةً منها. |
| I supported Mājid's project. | أيّدتُ ماجداً مشروعَه. |
| Khālid's brother gave me. | أعطاني خالدٌ أخوه. |
| I listened to his speech. | سمعته بيانَه |
| Wasīm's brother abused me. | شتمنيْ وسيمٌ أخوه. |
| He who works hard, he will get the fruit of his labour, i.e. will achieve his goal. | من يجتهدْ يرَ ثمرَ جهده يفزْ في المرام. |
| I saw him Zayd. | رأيتُه زيداً. |

**Exercise-2**

**Note:** Read the sentences below then point out the different kinds of Alternate:

بلغني الكتابُ "الإسلام يتحدّى". صفحتُ عن شاهدٍ أخطائه. قرأتُ الجريدة صفحتها الأولى. أنهيتُ الكتابَ مجلّدَه الأوّلَ. أعجبني البنتُ أدبُها. بلغني مجيدٌ كتابُه. رأيتُ القمرَ الثريا. طلعت الشمسُ القمرُ. نسيتُ أبيْ وعدَه. تذكرتُ خالداً رسالته. زارني تابشٌ أبوه. إذا وصلتَ إلى مومبائ شهدتَ غايتك رؤية باب الهند. مررْتُ به سالمٍ.

**Vocabulary**

| | |
|---|---|
| He challenges | يتحدّى |
| I avoided/pardoned | صفحتُ عن --- |
| Newspaper | جريدةٌ/جرائدُ |

| | |
|---|---|
| Page | صفحةٌ/صفحاتٌ |
| I completed | أنهيتُ |
| Volume | مجلّدٌ/مجلّداتٌ |
| Manners | أدبٌ/آدابٌ |
| The Pleiades | الثريّا |
| Promise | وعدٌ/وعودٌ |
| I remembered | تذكّرتُ |
| Letter | رسالةٌ/رسائلُ |
| You will watch | شهدتَ |
| Destination | غايةٌ/غاياتٌ |
| To see, sight | رؤيةٌ |
| Gate of India | باب الهند |
| I passed by --- | مررْتُ بـ --- |

## 5. عطف البيان (The Explacative Apprision)

It is a noun that explains its predecessor. Here it is necessary that the explacative apprision should be more famous than that which is explained. The explacative apprision should be united with 'the noun explained' in vowel signs, masculine and feminine genders, being definite and indefinite, singular, dual and plural, e.g. **جاء كلّمتْنيْ أمُّ خالدٍ فاطمةُ صاحبُك كليمٌ** (Your friend Kalīm came.), (Umm Khālid Fāṭimah talked to me.), **رأيتُ ولداً أحداً من أبناء زارنيْ الاثنان مؤظّفا أخيْ** (I saw one boy one of my nephews.),

**الجامعة** (Two employees of the university visited me.)

The explacative apprision may be after (a) a family name, (b) title, (c) commentary and (d) adjective, e.g. **حدّثنيْ عن أبي بكرٍ عبدِ الله** (He talked to me about 'Abdullāh Abū Bakr.), **كتبتُ عن الرّشيدِ هارونَ** (I wrote about Hārūn al-Rashīd.), **هذا العسجدُ أي الذهبُ** (This is asjad, i.e. gold.) and **الكليمُ موسى رسولٌ من الله** (Mūsá al-Kalīm is the Messenger of Allāh.).

## Exercise-1

**Note:** Read the the following sentences and indicate the different kinds of explanations:

| | |
|---|---|
| I saw my friend Farhān. | رأيتُ صديقيْ فرحانَ. |
| I talked to Umm Fāṭimah Shamīmah. | كلّمتُ أم فاطمةٍ شميمه. |
| I looked at Bapa one of the Professors of Kalā-Bhavanā. | نظرتُ إلى بابا واحد من أساتذة قسم الرسم. |
| I was followed by three thieves of Bhabandangā. | تبعنيْ الثلاثةَ سارقو بوباندانغا. |
| Tell me about Abū Muḥammad ʿAbdul Bārī. | حدّثني عن أبي محمد عبد البارئ. |
| I read about Shā'ir-i-al-Rasūl[1] Ḥassān bin Thābit. | قرأت عن شاعر الرسول حسان بن ثابت. |
| Ummi Muḥammad is the Arab. | الأمّي محمدٌ عربيٌّ. |

## Exercise-2

**Note:** Indicate the different kinds of explanations in the

[1] The poet of the Prophet Muḥammad (PBUH).

following sentences:

لقيتُ زميليْ عزيزاً. هذا عمّي سيّد محمد. هذا أبو القاسمُ محمّدٌ. التحق بالكلية رضيّ واحدٌ من أبناء أخيْ. ذلك شكيلٌ أحد أعضاء مدرسة ابن الهيثم. خلّيتُ الدّار دارَ الجامعة. هل تدري فاتح السند أبا القاسم؟ إمامُ الهند آزاد كان عربيّ الأصل.

**Vocabulary**

| | |
|---|---|
| I met | لقيتُ |
| Uncle | عمٌّ/أعمامٌ |
| Nephew | ابن الأخ/أبناء الأخ |
| Member | عضوٌ/أعضاءٌ |
| School | مدرسةٌ/مدارسُ |
| I vacated | خلّيْتُ |
| House | دارٌ/دُوْرٌ |
| You know | تدريْ |
| Leader | إمامٌ/أئمّةٌ |
| --- of the Arab origin | عربيُّ الأصل |

## Letters that Give Fatḥah to the Subject

## (الحروف المُشَبَّهَة بالفعل)

There are some letters in Arabic, which come before the nominal sentence causing *fatḥah* to the subject and leaving the predicate as it is. In this case the subject is called as their noun and the predicate as their predicate. These letters work as the verbs do, so they are called *'the letters that resemble the verb'* (**الحروف المشبّهة بالفعل**). These are a total of five letters excluding أنّ which is another shape of إنّ. Their details are given below:

(1) **إنّ:** It means 'verily'. It will be same as written here when it comes:

(a) In the beginning of the sentence, e.g. **إنّ الطالبَ مجتهدٌ** (Verily, the student is labourious).

(b) After reporting speech, e.g. **قال المعلّمُ إنّ الامتحانَ قريبٌ** (The teacher said that the examination was near.)

(c) After **ألا** (for attention), e.g. **ألا إنّ أولياء الله لا خوفٌ عليهم** (See, there is no fear for those who are near to Allāh.)

(d) When it comes in the beginning of a narrative case, e.g. **طردْتُ الأعداءَ وإنّي منفردٌ** (I pushed the enemies away while I was alone.)

(e) It will be in both the conditions, i.e. accusative and genitive (إنّ and أنّ) when it comes after **فـ** that prefixed to the reply, after **إذا** of sudden case, and after **حيث** and **إذْ**, e.g. **منْ يستقمْ فإنّه/فأنّه ينجح** (The one who is stable will be successful.), **ظننْتُه غائباً إذا إنّه/أنّه حاضرٌ** (I thought him

absent but he suddenly appeared.), **أقمتُ حيث إنّه/أنّه مقيمٌ** (I stayed where he was staying.) and **أقمتُ إذْ إنّه/أنّه مقيمٌ** (I stayed while he was also staying.) except that the predicate will be hidden in accusative case.

**Note:** Here it may be noted that:

(a) Sometimes, **لَـ** is applied to its predicate, noun that followes the predicate and the pronouns that are in nominative case, to put emphasis upon them, e.g. **إنّ الإنسانَ لفي خسرٍ** (Verily, the man is in the mere loss.) and **إنّ من البيانِ لسحراً** (Verily, some speech undoubtedly resembles magic.)

(b) Its predicate will come before its noun when the predicate is followed by preposition or it is an adverb, e.g. **إنّ إلى دلهي مرجعهم** (Verily, they have to return to Delhi.)

(c) And when the situation is so as stated in (b) and its noun is a common noun, the predicate will necessarily come in the beginning and the noun has to follow the predicate, e.g. **إنّ مع العسرِ يسراً** (Verily, there is richness after poverty.)

(d) When **إنّ** becomes the subject of a verb, object, agent of the subject or followed by preposition, it will be **أنّ** with *fatḥah*, e.g. **يسرّني أنّك مجتهدٌ** (It pleases me that you are hard-working.), **أتمنّى أنّ الطالبَ ناجحٌ** (I hope that the student will pass the examination.), **ظُنّ أنّ النتيجةَ حسنةٌ** (It was thought that the result would be good.) and **لا شكّ في أنّ الأدبَ واجبٌ** (No doubt that the respect is necessary.)

(2) **كأنّ:** It means ‘as if’ and causes *fatḥah* to its noun like other letters of its group leaving the predicate as it is,

e.g. **كأنّ الغايةَ قريبٌ جداً** (As if the destination is very near.)

(3) **لكنّ:** It means 'but' and works as the other letters of its group do, e.g. **القيامةُ قريبٌ ولكنّ الإنسانَ غافلٌ** (The Resurrection Day is near but the man is careless.)

(4) **لعلّ:** It means 'perhaps' and follows the other letters of its group in action, e.g. **لعلّ المعلّمَ غائبٌ** (Perhaps the teacher is absent.)

(5) **ليتَ:** It means 'would that' and works as the other letters of its group do, e.g. **ليتَ زيداً ناجحٌ** (Would that Zayd could have been successful.)

**When Sukūn is applied to their Terminal Letters**: In some conditions their terminal letter becomes *sākin* except **ليتَ** which is free from this condition. There some changes occur:

(a) **إنْ:** When إنّ becomes إنْ its effect may appear or may not do, e.g. **إنْ شاهداً حاضرٌ** (Verily, Shāhid is present.) and **إنْ شاهدٌ حاضرٌ** (Verily, Shāhid is present.) except that when **لـ** is applied to the predicate, it will be in nominative case, e.g. **إنْ هذانِ لساحرانِ** (Verily, these are two magicians.).

**Note:** After applying *sukūn*, a verb or a noun may be used but the verb must be **كانَ** and its sisters, **ظنّ** and its sisters and **كادَ** and its sisters, e.g. **إنْ كدْتَ لتُردينِ** (Verily, you were about to destroy me.) and **إنْ نظنّك لمن الكاذبينَ** (We think you are among the liers.)

(b) **أنْ** and **كأنْ**: When **أنّ** and **كأنّ** become **أنْ** and **كأنْ** the sentence may be nominal or verbal except that their noun will be a hidden third person singular pronoun, e.g. **وآخرُ دعواهم أنِ الحمدُ لله ربّ العالمينَ** (And their last prayer will be that all thanks be to Allāh the Cherisher of the worlds.) and **فجعلناها حصيداً كأنْ لم تغنَ بالأمسِ** --- (--- so We

finished it as if there was nothing yesterday.)

(c) **لكنْ:** If **لكنّ** becomes **لكنْ** its noun will not be in accusative case but it will be always in nominative case, e.g. **الأصدقاء كثيرونَ لكنِ الأوفياءُ قليلونَ** (Though friends are many, the faithful among them are very less.)

**Note:**

(a) When **ما** is suffixed to these letters their predicates may be a nominal sentence or a verbal sentence and they will not affect except **ليتَ** which may affect or may not, e.g. **يُوحَى إليّ أنّما إلهُكم إلهٌ واحدٌ** (It is revealed to me that your God is the Only One.) and **كأنّما يُساقونَ إلى الموتِ** (As if they are dragged to the death.) and **ليتَما هذا الطيرَ/الطيرُ لنا** (Would be that this bird was mine.)

(b) In case of only pronoun its effect will appear that is that the pronouns would be in accusative case, e.g. **إنّه قائمٌ مقامَ الرئيسِ** (He is the acting chairman.)

(c) Sometimes, its predicate may be hidden, e.g. **إنّ مالاً وإنّ ولداً وإنّ عدداً (أي إنّ لهم مالاً و---)** and the poet 'Ajjāj said:

| | |
|---|---|
| يا ليت أيّامَ الصبيّ رواجعــا | إذ كنتُ في وادي العقيّق رواتعا |

Here the predicate of "**أيّامَ الصبيّ**" which is "**لنا**", is hidden and "**رواتعًا**" is an adjective of condition. And the predicate will be necessarily omitted in "**يا ليتَ شعريْ**".

## Exercise-1

**Note:** Read the sentences below and point out the letter that give *fatḥah* to the subject and other necessary changes:

| | |
|---|---|
| Verily, the house is new. | إنّ المنزلَ جديدٌ. |

| | |
|---|---|
| Verily, the gate is old. | إنّ البابَ قديمٌ. |
| Verily, the lion is a dreadful animal. | إنّ الأسدَ حيوانٌ مخيفٌ. |
| Verily, the car is out of work. | إنّ السيارةَ عاطلةٌ. |
| The police said: verily, the condition is under control. | قال الشرطةُ إنّ الوضعَ تحتَ السيطرةِ. |
| The teacher said: verily, the examination is at hand. | قال المعلّمُ إنّ الاختبارَ قريبٌ. |
| See, the American forces will be defeated. | ألا إنّ حزبَ أمريكا فاشلٌ. |
| See, the forces of the Devil will be defeated. | ألا إنّ حزبَ الشيطانِ مغلوبٌ. |
| I carried the car while I was alone. | جررْتُ السيارةَ وإنّيْ وحيدٌ. |
| I killed the snake while I didn't have any weapon. | قتلتُ الحيّةَ وإني خالٍ عن السلاحِ. |
| The theif stole the belonging of the house while its residents were awake. | سَرَقَ اللصُّ بضائعَ البيتِ وإنّ أهلَه مُستيقظونَ. |
| The one who continues his effort he will be successful. | من يواصلِ الجهدَ فإنّه ينجحُ. |
| The one who continues his journey he will reach the destination. | من يواصلِ السيرَ فإنّه يبلغُ الغايةَ. |
| He who works hard will achieve the goal. | منْ يجتهدْ فإنّه يظفرُ بالمرادِ. |

| | |
|---|---|
| I built the house where (there) my family members did. | بنيتُ الدارَ حيث إنّ أفرادَ أسرتيْ بنوها. |
| I built house where (there) my father ordered me to do. | بنيتُ الدّارَ حيث إنّ والديْ أوصاني. |
| The theif died where (there) the police shot him. | ماتَ اللصُّ حيث إنّ الشرطةَ أطلقتِ النارَ عليه. |
| His hands were broken when he fell down in the rainy day. | انكسرتْ يداه إذ إنّه سقط في اليومِ المطِر. |
| The researcher got his findings while he was searching for another thing. | وجد الباحثُ مرادَه إذ إنّه كان يبحث عن شيئ آخرَ. |
| Verily, the believers will get the highest position. | إنّ المؤمنينَ ليفوزونَ بالمقامِ الأعلى. |
| Verily, there are a few guided men among the Bengālis. | إنّ من أهاليْ البنغال لرجالاً رشيدينَ. |
| Verily, There are a few persons among the Kūfīs, who keep their promises. | إنّ من الكوفيّينَ لأناساً مؤفينَ بالوعد. |
| Verily, they will have to flee to Allāh. | إنّ إلى الله لمهربَهم. |
| Verily, they will get their food from the animals. | إنّ في البهائمِ لمأكلَهم. |
| Verily, there is surety of weeping beside laughing. | إنّ مع الضحكِ لبكاءً. |
| Verily, there are currents of happiness beside tears. | إنّ مع الدموعِ لتيّاراتٍ للسرورِ. |

| | |
|---|---|
| Verily, there is poverty with richness. | إنّ مع اليسرِ عسراً. |
| I was informed that America attacked on Iraq. | بلغنيْ أنّ أمريكا شنّتِ الغارةَ على العراقِ. |
| I came to know that Bin Lāden is alive in the mountains of Torāborā. | جاءنيْ أنّ ابنَ لادنٍ حيٌّ في جبالِ تورابورا. |
| It is said that America was behind the attack of Irāq on Kuwait. | يقال إنّ أمريكا كانتْ وراء حملةِ العراقِ على الكويتِ. |
| There is no doubt that India is progressing in the field of Engineering. | لا شكَّ في أنّ الهندَ تتقدّمُ في الهندسةِ. |
| As if it is raining. | كأنّ السماء ممطرةٌ. |
| As if the earth is dry of water. | كأنّ الأرضَ جافّةٌ ماءً. |
| As if the wolves are enemies of each other. | كأنّ الذئابَ بعضُها عدوٌّ بعضٍ. |
| Perhaps the monkeys fear from the crocodile. | لعلَّ القردةَ تخافُ من التِمساحِ. |
| The sky is cloudy but the rain is not falling. | السماءُ متغيّمةٌ ولكنّ المطرَ غيرُ نازلٍ. |
| The world is forwarding but the man is backwarding in respect of ethics and religion. | الدنيا متقدّمةٌ ولكنّ الإنسانَ متخلّفٌ خلقاً وديناً. |
| Would that Āzād was alive. | ليتَ آزادَ حيٌّ. |

| | |
|---|---|
| Would that the people were equipped with peace instead of arms. | ليت الناس يتسلّحونَ بالأمنِ مكانَ الأسلحةِ. |
| Would that peace could prevail through every nook and corner of the world. | ليت السلامَ شاملٌ كافّةَ أنحاءِ العالمِ. |
| Verily, you are lazy. | إنْ أنتَ لكسلانُ. |
| Verily, Ṭāriq is one of our family members. | إنْ طارقاً فردٌ منّا. |
| Verily, they are the dacoits. | إنْ هؤلاء لقطّاعو الطريقِ. |
| Verily, he is the messenger of peace. | إنْ هو لرسولُ الأمنِ. |
| When the house-owner woke up and heard a soft voice, he called loudly that the theif is in the house indeed. | لما استيقظ ربُّ البيتِ وسمِع صوتاَ خفيّاً نادَى أنِ اللصّ في البيتِ. |
| The number of the goats increased this year as if they were not slaughtered in great number. | كثُر عددُ الشياهِ هذه السنةَ كأنْ لم يُذبحْ عددٌ كبيرٌ منها. |
| The teachers are numerous in the university but the experts among them are less in number. | المُحاضِرونَ في الجامعاتِ كثيرونَ لكن المهرة منهم قليلونَ. |
| The number of the boys is increasing in India but the number of the girls is decreasing. | يكثُر عددُ الأولاد في الهند لكنْ البنات يقلُّ عددُهنّ. |

| | |
|---|---|
| I was informed that your chairperson died. | أخبِرتُ أنّما رئيسكم ميّتٌ. |
| The witnesses came but the claimant didn't. | حضَر الشهداءُ لكنّما المدّعيْ غائبٌ. |
| As if the commonder of Indian army is a strong and brave man. | كأنّما قائد الجيش الهنديّ رجلٌ جريئ قويّ. |
| He is from the opposition. | إنّه من الحزبِ المعارضِ. |
| You will die as you are born. | إنّكم لتموتونَ كما تحيَوْنَ. |
| Verily, 'Amr is ours. | إنّ عمراً (أي لنا) |
| Would be that Zayd was ours. | إنّ زيداً (أي ليت لنا) |

## Exercise-2

**Note:** Read the passage below and point out the letter that give *fatḥah* to the subject:

إنّكم دارسونَ في كلية شبلي. لعلّكم أبناءُ فهيم. ليتنيْ طالبٌ. كأنّ الطلبَ مقبولٌ. هذا تاجرٌ ولكنّه معلّمٌ في المدرسةِ. سمعتُ أنّ طاهراً مسافرٌ. قال لي أبي إنّي سأطلبُ منك بعضَ الأشياء. ألا إنّ المجتهدين لا حزنَ لهم. إنْ ساجداً لشاكٍ. كأن لم أكنْ شيئاً مذكوراً. لكنْ أخوك إحصائيّ العيونِ. منْ يصل مكتب الاستعلام فأنه سيعرف الحقيقة. كأنما مكتب الحجزِ قريب منّا. دخلت المحطة وإنّ تذكرة الرصيف في جيب أخيْ. هل اشتريت تذكرة العودة فإنك ستنجو بها من مشاكل كثيرة. كأنْ لم يكن قطار مباشرٌ لمنطقتي. إنّ كتاباً (أي لنا). إنّ ذاك (أي إنّ ذاك مصدّقٌ ولعلّ مطلوبك حاصلٌ).

## Vocabulary

| | |
|---|---|
| Application, request | طلبٌ/طلباتٌ |
| Accepted | مقبولٌ |

| | |
|---|---|
| The person who claims | شاكٍ/شاكونَ |
| Eye-Specialist | إحصائيّ العيونِ |
| Enquiry Office | مكتب الاستعلام |
| Reservation/Booking Office | مكتب الحجز |
| Plateform Ticket | تذكرة الرصيف |
| Return Ticket | تذكرة العودة |
| You will be safe | ستنجو |
| Direct Train | قطارٌ مباشرٌ |
| Certified | مصدَّق |
| Required thing | مطلوبٌ |
| Available, Present, Found | حاصلٌ |

## لا that Causes Light Fatḥah to the Subject

## (لا النافية)

**لا النافية** (La al-Nāfiyah) comes in Arabic before the nominal sentence causing light *fatḥah* to the subject and leaving the predicate as it is. This **لا** not only negates the sentence but also negates all kinds of the subjects, e.g. **لا رجلَ في البيتِ** (There is no man in the house.). In this case the subject is called as its noun and the predicate as its predicate. There occur some changes to its noun with some conditions in its usage. These conditions are as follows:

(a) If the noun of **لا** is common and singular noun, and if there is nothing between the **لا** and its noun, it will have light *fatḥah* on it, e.g. **لا امرأةَ في القسمِ** (There is no any woman in the department.) and **لا ولدَ لخالدٍ** [Khālid has no children (is childless)].

(b) If the noun of **لا** is singular or broken plural, it will have light *fatḥah*, and if it is dual, it will have the sign of **يْنِ**, or if it is sound masculine plural, it will have the sign of **يْنَ** and if it is sound feminine plural, it will have a light *fatḥah* on its terminal letter. For example:

- **لا خادمَ للمعلّم** (The teacher has no servants.).
- **لا أعزّةَ ليْ في لكناؤ** (There are no dear ones of mine in Lucknow.).
- **لا شاهدَيْنِ للحادث** (There are no any two witnesses for this accident.).
- **لا ناصرِيْنَ للفقير** (There are no helpers for the poor.).

- **لا مجتهداتِ فاشلاتٌ** (No labourious girls are unsuccessful.).

(c) If its noun is 'possessed noun', it will have a light *fatḥah* on the terminal letter of 'the possessed', e.g. **لا أخا جهلٍ محبوبٌ** (None of the ignorant persons is beloved.) and **لا ناصرَ سارقٍ محمودٌ** (None of the helpers of the thief is praised.)

(d) If its noun is semi-possessed noun, it will have *fatḥah* on its terminal letter, e.g. **لا ساعياً في الصلحِ مكروهٌ** (None of the peace-seekers is hated.) and **لا ناصراً له عنديْ** (I have no any helpers of his.)

(e) If there is a gap between the **لا** and its noun or it is a proper noun, it will have *ḍammah* as well as another noun will be entailed **لا** with **و**, e.g. **لا لي أبٌ ولا أمّ** (I have none of the parents.) and **لا لي قلمٌ ولا دواةٌ** (I neither have a pen nor an ink-pot.)

**Different Vowel Signs after Connecting Another Noun by و to the Common Noun of this لا:**

When another noun is connected by **و** to the common noun of this **لا**, which is stick to it, there happen some changes to the vowel signs:

(a) Both the nouns of **لا** will have *ḍammah*, e.g. **لا حولٌ ولا قوةٌ إلا بالله** (None has strength and power except Allāh.)

(b) Both the nouns of **لا** will have light *fatḥah*, e.g. **لا حولَ ولا قوةَ إلا بالله** (None has strength and power except Allāh.)

(c) The noun of first **لا** will have *ḍammah* and the noun of the second **لا** will have light *fatḥah*, e.g. **لا حولٌ ولا قوةَ إلا بالله** (None has strength and power except Allāh.)

(d) The noun of the first **لا** will have light *fatḥah* and the

noun of the second لا will have *ḍammah*, e.g. **لا حولَ ولا قوةٌ إلا بالله** (None has strength and power except Allāh.)

(e) The noun of the first لا will have light *fatḥah* and the noun of the second لا will have *fatḥah*, e.g. **لا حولَ ولا قوةً إلا بالله** (None has strength and power except Allāh.)

And if any noun is connected to the indeclinable noun of لا in a condition that the لا is not repeated, the connected noun will have either *ḍammah* or *fatḥah*, **لا زوجَ ولا ابنةٌ لخالدٍ** or **لا زوجَ ولا ابنةً لخالدٍ** (Khālid has neither a wife nor a daughter.)

**Adjective of the noun of لا:** There are some ways to bring the adjective of the noun of لا. These ways along with their conditions are given below:

(a) If the adjective of noun of لا follows the noun without gap then it may have *ḍammah*, *fatḥah* and light *fatḥah*, e.g. **لا ماءَ عذبٌ/عذباً/ عذبَ في البحر** (There is not a single drop of sweet water in the sea.)

(b) If there is a gap between the adjective and 'the noun qualified' whether the gap is made by any noun with preposition or by the adjective itself, the adjective will have both the *fatḥah* and the *ḍammah*, e.g. **لا مرءَ فيهم هرمٌ/هرماً** (There is no old man among them.) and **لا ماءَ باردَ عذبٌ/عذباً في البحر** (There is not a single drop of sweet and cold water in the sea.)

(c) Rarely, the common noun adjacent to لا comes in the nominative case but it mostly happens in the poetry. The poet Ḍaḥḥāk al-Raqqāshī said:

| | |
|---|---|
| وأنت امرؤ منّا خُلِقتَ لغيرنا | حياتُك لا نفعٌ وموتُك فاجعُ |

Another poet who says:

| | |
|---|---|
| قضتْ واسترجعتْ ثم آذنتْ | ركائبها أنْ لا إلينا رُجُوعُها |

(d) Sometimes, the noun of **لا** is omitted, e.g. **لا عليك (أي لا بأسَ عليك)**.

## Exercise-1

**Note:** Read the following sentences and mention reasons to the application of '**لا**' to the noun:

| | |
|---|---|
| There is no book in the library. | لا كتابَ في المكتبةِ. |
| There is not a sign of beauty in Zāhid. | لا حسنَ في زاهدٍ. |
| There is no wrong with Allāh. | لا ظلمَ عندَ الله. |
| There is no strength for Irāq. | لا قوّةَ للعراقِ. |
| There is not any kind of unity among the Muslims. | لا وحدةَ في المسلمِينَ. |
| There are no time-pass items for the passengers. | لا تساليَ للمسافرينَ. |
| There are no windows in the rooms. | لا نوافذ في الحجرةِ. |
| There are no any two helpers for the Muslim. | لا ناصرينِ للمسلمِ. |
| There are no any two consolers for the injured. | لا آسيَيْنِ للجريحِ. |
| There are no any two pullers for the bullock-cart. | لا جارَّيْنِ لعربة الثورِ. |
| There are no any two wings for the bird. | لا جناحَيْنِ للطائرِ. |

| | |
|---|---|
| There are no any two rooms in the building. | لا حجرتينِ في المبنَى. |
| There are no girl students in the class. | لا طالباتِ في الفصلِ. |
| There are no mourning women for the dead. | لا نائحاتِ للموتَى. |
| None of the sons of the poor is respected. | لا ولدَ فقيرٍ مكرَّمٌ. |
| None of the wives of the weak men is respected. | لا أمرأةَ ضعيفٍ محتَرَمةٌ. |
| None of the supporters of terrorism is loved. | لا مؤيِّداً للإرهابِ محبوبٌ. |
| None of the hard-working (students) in the examination is unsuccessful. | لا مجتهداً في الاختبارِ فاشلٌ. |
| None of the riders of the aeroplane is safe from the accident. | لا راكباً في الطائرةِ مصونٌ من الحدثِ. |
| Neither they have a dress nor a house. | لا لهم ملبسٌ ولا منزلٌ. |
| Neither we have food nor drink. | لا لنا طعامٌ ولا شرابٌ. |
| Neither they will have the reward nor they will face punishment. | لا لهم ثوابٌ ولا عذابٌ. |
| Neither I have shoes nor slippers. | لا لي حذاءٌ ولا شبشبةٌ. |
| There is no honour and money except for the learned. | لا عزّة ولا مال إلا للعالمِ. |

| | |
|---|---|
| There is no success and happiness but for that who works hard. | لا نجاح ولا سرور إلا لمن يجتهدُ. |

## Exercise-2

**Note:** Read the following sentences and give reasons to the application of **'لا'** to the noun:

لا ساعة في البيت. لا جُنَيدَ في هذه الأيّأم. لا عُمّالَ في المكتبِ. لا لي أخٌ ولا أختٌ. لا شاهدينِ للفيلم. لا مسافرينَ إلى أوربا. لا كاتبَ سرٍّ مصونٌ. لا مؤيّدَ حقٍّ موجودٌ. لا شرابَ لذيذاً في الدكّان. لا رجلَ فيهم رشيدٌ. لا طاقة ولا جرأة له. لا لي مهربٌ ولا ملجأ لي. لا أخَ ولا ناصرٌ للفقير.

## Vocabulary

| | |
|---|---|
| Watch | ساعة/ساعاتٌ |
| Worker | عاملٌ/عُمَّالٌ |
| Office | مكتبٌ/مكاتِبُ |
| Brother | أخٌ/إخوةٌ |
| Sister | أختٌ/أخواتٌ |
| Secretary | كاتبُ سرٍّ |
| Safe | مصونٌ |
| Supporter | مؤيّدٌ/مؤيّدونَ |
| Guided | رشيدٌ |
| Courage | جرأةٌ |
| Strength/power | طاقةٌ/طاقاتٌ |
| Asselum | ملجأ |

# Exception

## (الاستثناء)

**الاستثناء** (al-Istithnā') means to exception someone or something from something. 'The thing excepted' is called **مستثنى** (Mustathná) and 'the things excepted from' are called **مستثنى منه**(Mustathná minhu). There are few words in Arabic for 'exception'.

**إلّا** is normally used while there are some other words for the same expression like **غير**, **عَدا**, **سِوى** and **خَلا** etc. The details of their usage are given below:

(1) If the sentence is complete and it is not in negative mode, and moreover *the things excepted from* are mentioned, the noun after **إلّا** will necessarily have *fatḥah*, e.g. **الطلّاب ذاهبونَ إلا خالداً** (The students are going except Khālid.)

(2) If the sentence is complete but it is in negative mode and *the thing excepted* is mentioned before *the things excepted from*, *the excepted* will necessarily have *fatḥah*, e.g. **ما في رجالكم إلا ناصراً ذو شجاعةٍ** (There are no brave men among you except Nāṣir.) and **ما لي إلا مذهبَ الحقّ مذهبٌ** (I have no ways but the way of the Truth.)

(3) If it is a negative sentence and *the things excepted from* are mentioned, *the excepted* may be given *fatḥah* but it is better to give it the vowel sign of *the things excepted from*, e.g. **لا عيبَ فيهم إلا نومَهم/نومُهم في الشتاء** (They have no evil except that they sleep in the winter.)

(4) If it is a negative sentence and *the things excepted from* are not mentioned, *the excepted* will have the vowel sign that it had before applying the exceptive, e.g. **ما نجَح إلا أخوْك** (Only your brother succeeded.) and **ما في جوارنا إلا حامدٌ وابنُ عمر** (There are only Ḥāmid and Ibn-u-'Umer in my neighbourhood.)

(5) If *the excepted* is not the kind of *the things excepted from*, *the excepted* will have *fatḥah*, e.g. **احترقتِ الدارُ إلا الكتبَ** (The whole house was burnt to ashes except the books.)

(6) If it is excepted by the exceptive **غير,** the vowel sign of *the excepted* will be given to the exceptive which will be possessed and *the excepted* will be possessor, e.g. **هم ذاهبونَ غيرَ ماجدٍ** (They are going except Mājid.)

(7) If it is excepted by the exceptive **سوى** and **سواء**, *the excepted* will be in genitive case being a possessor and the exceptive will be possessed except it will have light *fatḥah* for being an adverb, e.g. **ما في الدار سوى حامدٍ** (There is none in the house but Ḥāmid.)

(8) If it is excepted by **عدا** and **خلا**, *the excepted* may be in genitive case as well as in accusative case, e.g. **جاء القومُ عدا زيداً/زيدٍ** (The people came except Zayd.)

(9) If it is excepted by the exceptive **حاشا**, both the genitive and accusative cases are permitted, e.g. **لم يزرنيْ حاشا راشدٍ/راشداً** (None visited me except Rāshid.)

(10) If it is excepted by **ما خلا**, **ما عدا**, **ليس** and **لا يكونُ**, *the excepted* will be necessarily in accusative case, e.g. **أثمرتِ الأشجارُ ما خلا شجراً/ليس شجراً/لا يكونُ شجراً** (The whole trees bore the fruit except one.)

(11) If it is excepted by the exceptive **لا سيَّما**, it has two conditions and the noun follows it changes accordingly.

These conditions are as follows:

(a) If the noun follows it is indefinite, it will have all three cases, i.e. nominative, accusative and genitive, e.g. **لا سيّما يومٌ/يوماً/يومٍ بدارةِ جلجلِ** (--- especially the day which I passed at Dārat-u-Juljul.).

(b) If the noun follows it is definite, it will have two cases, i.e. nominative and genitive, e.g. **لا سيّما خالدٌ/خالدٍ** (--- especially Khālid.)

**Note:** Sometimes, *the excepted* is omitted to make the sentence easy to be read and heard, e.g. **ليس إلّا** and **ليس غيرُ**.

## Exercise-1

**Note:** Indicate exception and its conditions used in the following sentences:

| | |
|---|---|
| The PMs of all countries except India's attend the summit. | رؤساءُ وزراءِ كافةِ البلادِ يحضرونَ القمّةَ إلا رئيسَ وزراءِ الهندِ. |
| All the states except Kashmīr donate to the fluid-torn. | الولاياتُ يتبرّعنَ لمنْ تعرّض للسيلِ إلا كشميرَ. |
| All the players except Gāngulī are playing. | يلعبُ اللاعبونَ كلّهم سوى غانغوليْ. |
| All the stars except Amitābh Bachchan watch Cricket. | يشاهدُ الكيركيتَ النجومُ كلّها غيرَ أميتابه باتشانَ. |
| All the countries suffered from swine flu except Nepāl. | عانَى البلادُ كلّها من انفلونزا الخنازير عدا نيبالَ. |
| There are no guided men among you except Ḥāmid. | ما فيكم إلا حميداً رجلٌ رشيدٌ. |

| | |
|---|---|
| I have no direction but Ka‘abah. | ما ليْ إلا قبلةَ الكعبةِ قبلةٌ. |
| I have no love but for Allāh and no hate but for Allāh. | ما لي إلا حبَّ الله حبٌّ وبغضَ الله بغضٌ. |
| They have no beauty except their fulfillment of promise. | لا حسنَ فيهم إلا الوفاء بالوعدِ. |
| There is no evil with the Bengālis except they don’t mix up with the people. | لا عيبَ في البنغاليّينَ إلا عدم اختلاطهم بالناسِ. |
| Only Maḥmūd reached the destination. | ما سبق الغايةَ إلا محمودٌ. |
| Only few reached the moon. | لم يبلغِ القمرَ إلا القليلُ. |
| The inhabitants of the village were killed in plague except one buffalo. | قُتِلَ أهالي القريةِ في الطاعونِ إلا جاموساً. |
| All the Police were present in the exhibition except dogs. | جاء الشرْطة كلّهم في المعرضِ إلا الكلابَ. |
| All the students succeeded except one. | فاز الطلابُ كلّهم ما عدا طالباً. |
| All the guests attended the meeting except Aẓhar Dehlavi. | حضَر الندوةَ كافةُ الضيوفِ ما خلا أظهر الدهلويْ. |
| All the universities progressed except Visva-Bhāratī. | ترقّتِ الجامعاتُ كلّها ليس جامعةَ فيسفا-باراتي. |
| All the boats were drowned except one. | غرق السفنُ كلّها لا تكونُ سفينةً. |
| I spent a few days in Kolkāta especially the day when I walked | قد قضيتُ أياماً في كولكاتا لا |

| | |
|---|---|
| on feet on Howrah bridge. | سيّما يومٌ/يومٍ/يوماً ترجّلتُ فيه على جسرِ هاؤره. |
| It rained everywhere except in Bolpūr. | أمطرتِ السماءُ في كل مكانٍ حاشا بولفور. |
| This is only my book. | هذا كتابي لا غيرُ. |

## Exercise-2

**Note:** Point out exception and its conditions used in the sentences below:

الأطعمة كلها حاضرةٌ إلا شوربةَ الأرزِّ. لم نأكلْ إلا اللحمَ. ما في البيتِ إلا الأمُّ. المشروباتُ الغازيةُ حاضرةٌ إلا قهوةً. لا جمالَ فيهم إلا وصولهم في الميعاد. ما لي إلا الخطوط الجوية الهندية خطوطٌ. ما في هيئة المطار إلا عابداً ذو جرأةٍ. وصل رجال الأمن الموقع سوى الضابط. ما في التفتيش الأمنيّ إلا النظر في المشتملات. كل المخدرات ممنوعةٌ عدا السيجارة. ما ذهب ضحية الاصطدام خلا مفتش الجمرك. انحلّتِ المشاكلُ كلُّها ليس واحدةً. بتُّ في دلهي ليالِيَ لاسيما ليلة كنتُ فيها في جامعة دلهي. كلّكم مسئولون حاشا شكيل. كتبتُ هذه العبارةَ وليس إلا.

## Vocabulary

| | |
|---|---|
| Dish | طعامٌ/أطعمةَ |
| Ready | حاضرةٌ |
| Rice | الأرزّ |
| Meat | لحمٌ/لحومٌ |
| Soft Drinks | المشروبات الغازيةَ |
| Coffee | قهوةٌ |
| On time | في الميعاد |

| | |
|---|---|
| Indian Airways | الخطوط الجوية الهندية |
| Airport staff | هيئة المطار |
| Security staff | رجال الأمن |
| Army Officer | الضابط |
| Place of accident | موقع/مواقعُ |
| Security Chek up | التفتيش الأمنيّ |
| Belongings | المشتملاتُ |
| Drugs | المخدراتُ |
| Cigarrete | السيجارةُ |
| Accident | الاصطدام |
| Custom Officer | مفتش الجمرك |
| Problem | مُشْكِلَةٌ/مَشاكِلُ |
| I spent night. | بِتَّ |
| --- will be questioned | مسئولٌ/مسئولونَ |
| Writing, Sentence | عبارةٌ/عباراتٌ |

# Words of Address

## (النداء)

In English, there is only one word ‘o’ to address someone and mostly it is dropped and only the signs of ‘:’ or ‘!’ are used to make such expression whereas in Arabic there are several vocatives, i.e. ‘**يا**’, ‘**أيا**’, ‘**هيا**’, ‘**أي**’ and ‘**أ**’. Sometimes, ‘**أيّها**’ and ‘**أيّتها**’ are suffixed to ‘**يا**’ and as for Almighty Allāh, all these vocatives are replaced by ‘**اللّهُمّ**’. These vocatives are used by following conditions:

(1) If there is real annexation, *the possessed* will have a light *fatḥah*, e.g. **يا عبدَ الله** or **يا ناصرَ مَنْ لا ناصرَ له**.

(2) If there is verbal annexation, *the possessed* will have *fatḥah*, **يا حسناً خلقُه** or **يا راغباً في العلم**.

(3) If *the person called* is a common noun which is not fixed, it will have *fatḥah*, e.g. **يا رجلاً خُذْ بيديْ** or **يا متكبّراً دعِ الكبرياء**.

(4) If *the person called* is a singular proper noun or a fixed common noun, it will have a light *ḍammah*, e.g. **يا زيدُ** or **يا أستاذُ** or **يا منصفونَ**.

(5) If *the person called* is definite by **الـ** then ‘**أيُّها**’ for masculine gender and ‘**أيّتُها**’ for feminine gender or demonstrative pronouns are suffixed, e.g. **يا أيُّها الإنسانُ**, **يا هاتِه النفسُ** and **يا هذا الإنسانُ**, **أيّتُها النفسُ المطمئنّةُ**. And sometimes, the vocative ‘**يا**’ is drpped after ‘**أيُّها**’ or ‘**أيّتُها**’, e.g. **أيُّها الناسُ** or **أيّتُها المرأةُ**.

(6) When there is a definite noun without **الـ** after demonstrative pronoun, both the conditions

(nominative & accusative) will be permitted, e.g. **يا هذا ذا الجُمَّةِ** and **يا هذان زيدٌ وعمرٌو/زيداً وعمراً ,زيدٌ/زيداً**.

(7) As for Almighty Allāh, only '**اللّهُمّ**' is used, e.g. **اللّهُمّ اغفِرْ وارْحمْ**.

(8) If *the person called* is noun and its adjective is '**ابنٌ**' or '**ابنةٌ**' which are possessed by another noun then *the person called* may be given both the light *ḍammah* or the light *fatḥah* and the '**ابنٌ**' or '**ابنةٌ**' will have light *fatḥah*, and moreover their '**ا**' will neither be written nor be read, e.g. **يا عامرَ بْنَ وحيدٍ** or **يا عامرُ بْنَ وحيدٍ**.

(9) If *the person called* is repeated, firstly as a singular and secondly as a possessed one, the first one will have both the light *ḍammah* and the light *fatḥah* and the second one will have light *fatḥah* only, e.g. **يا سعدُ/سعدَ سعدَ الأوسِ** or **يا زيدُ/زيدَ زيدَ البنغال**.

**Note:** As regards non-qualifying noun, the vocative may be omitted, e.g. **يوسفُ أعرضْ عن هذا** (Joseph: Avoid it.) and **ربِّ أرِنيْ** (O My Cherisher: Show me.). As for the others, its omission is rarely followed, e.g. **أصبحْ ليلُ** (O Night: Break.) and **جاريْ لا تستنكريْ عذيريْ** [O My neighbor (F): Don't neglect my excuse.]

Sometimes, *the noun called* is omitted, e.g. **يا بؤسٌ لزيدٍ (أي يا قومُ بؤسٍ لزيدٍ)** and **ألا يا اسجدوا (أي ألا يا قومُ اسجدوا)**.

**When *the noun called* is possessed by first person singular pronoun:** There are different ways and conditions for calling a noun possessed by first person singular pronoun. All of them are explained below:

(1) If *the noun called* is without weak letters, there happen four conditions which are as follows:

(a) The 'ي' will be dropped and the terminal letter of *the noun called* will have a light *kasrah*, e.g. **يا ربِّ** and **يا غلامِ**.

(b) The 'ي' will remain as it is except it will have a light *fatḥah* or *sukūn*, e.g. **يا ربّيْ** or **يا ربّيَ** and **يا غلاميْ** or **يا غلاميَ**.

(c) The 'ي' will be dropped and one 'ا' will be suffixed, e.g. **يا ربَّا** or **يا غلامَا**.

(d) The 'ي' will be dropped and light *fatḥah* will be given to the terminal letter of *the noun called*, e.g. **يا ربَّ** and **يا غلامَ**.

(2) If *the possessed* is *maqṣūr* noun, the 'ي' will remain as it is except light *fatḥah* will be given to it, e.g. **يا فتاىَ** and **يا مولاىَ**.

(3) If *the noun called* is the word like '**أبٌ**' or '**أمٌّ**', there will follow three more conditions:

(a) The 'ي' will be replaced by a *maksūr* '**تِ**' and the terminal letter will have light *kasrah*, e.g. **يا أبَتِ** and **يا أمَّتِ**.

(b) The 'ي' will be replaced by a *maftūḥ* '**تَ**' and the terminal letter will have light *fatḥah*, e.g. **يا أبَتَ** and **يا أمَّتَ**.

(c) The 'ي' will be replaced by '**تَا**' and the terminal letter will have light *fatḥah*, e.g. **يا أبَتَا** and **يا أمَّتَا**.

(4) If *the noun called* is the word like '**ابنٌ**' or '**ابنةٌ**' which are possessed by the word like '**أمٌّ**' or '**عمٌّ**' and these are possessed by first person singular pronoun then there will follow four conditions:

(a) The 'ي' will have *sukūn* and the letter preceding it will have *kasrah*. Moremver, the 'ا' will be dropped, e.g. **يا بْنَ أمِّيْ** and **يا بْنةَ عمِّيْ**.

(b) The 'ي' will be dropped and the letter preceding it will have *kasrah*. Moreso, the 'ا' will be omitted, e.g. **يا بْنَ أمِّ** and **يا بْنةَ عمِّ**.

(c) The 'ي' will be dropped and the letter preceding it will have *fatḥah*. Moreover, the 'ا' will be omitted, e.g. **يا بْنَ أمَّ** and **يا بْنةَ عمَّ**.

(d) The 'ي' will be dropped and the letter preceding it will have *fatḥah* with 'ا'. And beside this, the 'ا' will be omitted, e.g. **يا بْنَ أمَّا** and **يا بْنةَ عمَّا**.

**The adjective follows *the noun called*:** The adjective follows *the noun called* has some conditions and changes accordingly:

(a) It shall have *fatḥah* if it is possessed and without **الـ**, e.g. **يا حميدُ صاحبَ العلم**.

(b) It will have *fatḥah* and *ḍammah* or the both if it is *possessed* having **الـ** or it is singular and definite with **الـ**, e.g. **يا عليُّ الأديبَ/الأديبُ** and **يا جميلُ الكريمَ/الكريمُ الأبِ**.

## Exercise-1

**Note:** Read the following sentences and point out where attention has been sought.

| | |
|---|---|
| O the student of DU: Prepare for the examination. | يا طالبَ جامعةِ دلهيْ استعدّ للاختبارِ. |
| O witness of the claim of the injured: Stand and tell what you want. | يا شاهدَ دعوَى الجريحِ قُمْ وبيِّنْ ما شئتَ. |
| O the interested in the religion: Attend the Tablīghī Jamā'at's gathering at Delhi. | يا راغباً في الدينِ احضرْ اجتماعَ جماعةِ تبليغيْ المنعقدَ في دلهيْ. |

| | |
|---|---|
| O the seeker of knowledge: Wake up at night. | يا طالباً للعلمِ اسهرِ الليالِيَ. |
| O the passer-by: Catch my hand. | يا مارّاً في الطريقِ خُذْ بيديْ. |
| O the adviser of the people: Guide yourself. | يا ناصحاً للناسِ أرشدْ نفسَك. |
| O Mājid: Respect the people. | يا ماجدُ مجِّدِ الناسَ. |
| O Shāhid: Purify the youth. | يا شاهدُ زكِّ الشبابَ. |
| O the engineer: Estimate the expenditure of this building for me. | يا مهندسُ صمِّمْ لي تكاليفَ هذا المبنَى. |
| O the leader: Lead the people towards the truth not false. | يا قائدُ اهدِ الناسَ إلى الحقِّ لا إلى الباطلِ. |
| O the teacher: Devote your effort to teaching the students not earning money. | يا مُعَلِّمُ ركِّزْ جهدَك في تدريسِ الطلبةِ لا في كسبِ الأموالِ. |
| O the Arabs: Save yourselves from the Americans. | أيها العربُ قوا أنفسَكم من الأمريكانِ. |
| O the Palestinians: Use your intellect in achieving freedom and taking your land back. | يا أيها الفلسطينيّونَ أعمِلوا عقولَكم في نيلِ الحرّيّةِ واسترجاعِ أرضكم. |
| O the Shī'as: Don't fight the Sunnīs for it will destroy you all. | يا أيها الشيعةُ لا تقاتلوا السّنّيّنَ فإنّ فيه دمارَكم جميعاً. |
| O these modern scientists: Think about Allāh in spite of pondering upon the universe. | يا هؤلاءِ العلماءُ الجددُ فكّروا في الله بدلَ تفكيرِكم في الكونِ. |

| | |
|---|---|
| O this Sālimah: Listen to me. | يا هذه سالمةُ/سالمةَ اسمعينيْ. |
| O that the owner of the car: Attention please. | يا ذلك صاحبَ السيّارة راعِنا. |
| O Allāh: Guide the alive and have pity upon the dead. | اللهمّ اهدِ الأحياءَ وارحمِ الموتى. |
| O Ṭāriq bin Shamīm: Don't destroy yourself. | يا طارقُ بن شميمٍ لا تُلقِ بيدِك إلى التهلُكةِ. |
| O Shamīm bin Irshād: Take interest in knowledge. | يا شميمُ بن إرشادٍ ارغبْ في العلمِ. |
| O Bilāl Bilāl of Mundiār: Hold strongly the heritage of your grandfather. | يا بلال بلال موندیارَ عضّ بالنواجذِ في تراثِ جدِّك. |
| O Nāṣir Nāṣir of Delhi: Compromise with the people and don't be harsh and hard. | يا ناصر ناصر دلهيْ صالِحِ الناسَ ولا تكنْ فظّاً غليظاً. |
| O Lord: Pardon me. | يا ربّا اغفرْ لي. |
| O my teacher: Solve for me one grammatical problem. | يا مُعَلِّمِ حلِّلْ مشكلةً نحويّةً لي. |
| O my mother: Pardon me and pray to Allāh for my progress in life. | يا أمّتِ اعفيْ عنّيْ وادعيْ لي التقدُّمَ في الحياةِ. |
| O my servant: It is not the time for sleeping. | يا مولايَ ليس هذا حينَ النومِ. |
| O my cousin: Don't consider me strange. | يا ابنةَ عمَّا لا تعتبرينيْ غريباً. |
| O the respected Azīz: Do me a favour. | يا عزيزُ صاحبَ الفضلِ اسمحْنيْ. |

| | |
|---|---|
| O far-housed Zāhid: Do hard work. | يا زاهدُ البعيدَ الوطنِ اجتهدْ. |
| O Literate Mājid: Believe in Allāh. | يا ماجدُ المثقّفُ آمنْ بالله. |

## Exercise-2

**Note:** Read the following sentences and point out where attention has been sought and the vocatives.

يا راحلُ لا تزعجْنيْ. يا ظفرَ الإسلام خبّرني صحيحاً. يا موظّفُ ابذلْ جهداً جهيداً. يا متقدّماً انظر إلى ما وراءك. يا دارسونَ اقرأوا ما يصلحكم. يا خالدُ ابنَ شكيل لا تحذُ حذوَ أبيك. يا طلحةُ الناشرَ اطبع ما يرضي الله. يا صاحِ لا تتبعْ خطواتِ الشيطان. يا أمَّ ادعي لي. يا ربّا اغفرْ لي. يا بنَ أخي أطعْ أبويك واخدمْهما. يا تلك راشدةُ/راشدةً أعيريني أذنيك. يا هذا تلميذيْ استمعْ لما أقولُ.

## Vocabulary

| | |
|---|---|
| Don’t disturb | لا تزعجْ |
| Try your hard/work hard | ابذلْ جهداً جهيداً |
| One who proceeds | متقدّمٌ/متقدّمونَ |
| --- that will reform | يُصلحُ |
| Don’t follow the footsteps of --- | لا تحذ حذوَ --- |
| Publisher | ناشرٌ/ناشرونَ |
| --- that can please | يرضيْ |
| O my friend | يا صاحِ |
| Don’t follow | لا تتبعْ |

| | |
|---|---|
| Step | خطوةٌ/خطواتٌ |
| Obey | أطعْ |
| Give ear to me | أعيرينيْ أذنيْك |
| Pay attention to --- | استمعْ لـ --- |

# The Indeclinable

## (الممنوع من الصرف)

There are some specific reasons to make the noun indeclinable. That is that such nouns have vowel signs with light ending. They have light *fatḥah* in both the accusative and genitive cases. They are five as given below:

1. **Proper Noun:** It includes name of a person, nation, place and thing with the following conditions:
   (a) If they are non-Arabic words such as:
      1) Names of persons: **يعقوبُ, إسماعيلُ, إبراهيمُ** and **يوسفُ.**
      2) Names of nations: **ثمودُ, إنكليسُ** and **ألمانُ.**
      3) Names of places: **شيرازُ, مصرُ, لاهورُ** and **ملتانُ.**
      4) Names of things: **سيحونُ** and **جيحونُ.**
   (b) Or the names which end at *round ta* 'ة' such as: **حمزةُ, عبيدةُ, عكرمةُ** and **قتادةُ.**
   (c) Or which is female name: **زينبُ, سقرُ** and **سعادُ.**
   (d) Or proper nouns that end at an extra انْ: **عدنانُ, عثمانُ** and **رمضانُ.**
   (e) Or which ends at an extra *maqṣūrah alif* for annexation: **أرطىَ** and **علقىَ** (if they are proper noun)
   (f) Or the names on the pattern of **فُعَلُ**: **عُمَرُ، زُفَرُ، زُحَلُ، قُزَحُ**
   (g) Or they may be regular compound nouns such as: **معديكربُ، بعلبكُّ، حضَرموتُ**[1]

[1] But if they are not considered as regular compound and hence they are counted from among the possessive compound, they will be in genitive case having kasrah, e.g. **معديكربٍ, بعلبكَّ** and **حضرموتٍ**.

(h) Or it may be derived from a verb and remains without ة: **يشكرُ، ترتُبُ، إصبَعُ**

2. **Adjective:** This is of two conditions:
   (a) It should be on the pattern of **فعلانُ** and its feminine would be on the pattern of **فعلَى: عطشانُ، ريّانُ، جوعانُ، شبعانُ، سكرانُ**
   (b) Or it may be on the pattern of **أفعلُ** and will not end at *round ta* **'ة'.** And it would be indeclinable despite of being proper noun or common noun: **أحمدُ، أسودُ، أرقمُ (للحيّة)**
3. **The Changed Words:** It includes some specific words such as **أخَرُ** which was **الأُخَرُ** or **جُمَعُ، كُتَعُ، بُصَعُ، بُتَعُ, أُخَرُ منْ** which are the plurals of **جَمعَاءُ، كتعاء، بصعاءُ بتعاء,** and come on the forms of **فُعْلٌ** or **فَعالَى** or **فَعلاواتٌ, سحَرُ** which was **السحَرُ, أمسِ** which was **الأمسِ, أُحادُ** up to **عُشارُ** and **مَوْحَدُ** up to **مَعْشَرُ** which were **واحدٌ واحدٌ.**
4. **Plurals** on the pattern of **فَعالِلُ** or **فَعاليلُ** if they do not end at *round ta* **'ة'**: **مساجدُ، مصابيحُ**
5. **Noun** which ends at an extra *alif* for feminine or plural such as:
   (a) *Alif Maqṣūrah*: **حُبلَى، حُبارَى، جَمزَى، غَضبَى**
   (b) *Alif Mamdūdah*: **صحراءُ، حمراءُ، علماء، كبرياءُ**

## Conditions where Indeclinable becomes Declinable

There are six conditions which make the indeclinable declinable. They are as follows:

(a) When the proper noun is made common noun, e.g. **(رُبَّ) سعادٍ** and **قَطامِ (رُبَّ)**.
(b) When **الـ** is applied for making indefinite as definite: **ربّ المشارقِ والمغاربِ**
(c) Or it may be a 'possessed noun' in genitive case: **في علماءِ الهندِ**

(d) Or there may be a Triliteral noun whose middle letter is *sākin* but if non-Arabic word and feminine gender form are not found: **نوحٌ، لوطٌ، دعْدٌ**[1]

(e) Or proper noun is used as common noun: **في البيت طلحةٌ آخرُ**

(f) Or for balancing the pattern in the poetry: **وكأسٍ قد شربتُ ببعلبكٍّ**

(g) Or for the ending letter of the poem or prose:

(a) Poetry: **عقابٌ تدلّتْ من شماريخِ ثهلانِ**

(b) Prose: **كانت قواريرا. قواريرَ من فضّةٍ**

## Exercise-1

**Note:** Point out the indeclinable in the following sentences:

| | |
|---|---|
| Ibrāhīm (Abraham) is the Prophet of Allāh. | إبراهيمُ نبيُّ الله. |
| Ismā'īl is the sacrifice of Allāh. | إسماعيلُ ذبيحُ الله. |
| Manmohan Singh is the PM of India. | مانموهان سينغُ رئيسُ وزراء الهندِ. |
| The members had consensus on being Sonia Gāndhī as the President of Congress (India). | اتفقتِ الأعضاءُ على رئاسةِ سونيا غانديْ لحزبِ المؤتمرِ. |
| The youth see Rāhul Gāndhī as a future PM of India. | يرَى الشبابُ في راهول غانديْ رئيساً قادماً لوزراءِ الهندِ. |
| The English are the most cunning people. | إنكليسُ أمكرُ الناسِ. |

[1] But some of the Grammarians consider it as indeclinable. The poet Jarīr bin 'Oţayyah used the both in the following verse:

| | |
|---|---|
| لم تتلفعْ بفضـــــــلِ منزَرها | دعدٌ ولو لم تُسقَ دعدُ في العُلب |

| | |
|---|---|
| Shīrāz is the cultural city of Īrān. | شيرازُ بلدٌ ثقافيٌّ لإيرانَ. |
| Sayḥūn and Jayḥūn are the two famous rivers. | سيحونُ وجيحونُ نهرانِ شهيرانِ. |
| ‘Ikramah and Qatādah are the two commentators of the Qur’ān. | عكرمةُ وقتادةُ مفسِّرانِ للقرآنِ. |
| ʻUthmān is the third caliph of the Muslims. | عثمانُ ثالثُ خلفاءِ المسلمينَ. |
| Our Prophet hails from the tribe of ʼAdnān. | نبيُّنا من قبيلةِ عدنانَ. |
| Ramaḍān doesn’t fast in Ramaḍān. | رمضانُ لا يصومُ في رمضانَ. |
| Arṭá is a tree whose fruit is similar to that of Jujube tree. | أرطى شجرٌ ثمرُه كالعُنّابِ. |
| ‘Umer is the second caliph of the Muslims. | عمرُ ثانيُ خلفاءِ المسلمينَ. |
| Ba‘lbak and Ḥaḍramaut are the two cities. | بعلبكُ وحضرموتُ بلدانِ. |
| Yashkur fought Tartub. | قاتل يشكرُ ترتُبَ. |
| The drunken should not near the mosque. | لا يقربْ سكرانُ من المصلّى. |
| Aḥmad surveyed some schools yesterday. | مسح أحمدُ مدارسَ أمسِ. |
| Are you angry with me? | هل أنتِ غضبَى منّي. |
| Some religious scholars said: The criminals’ fate will be Hell. | قالتْ علماءُ إنّ الجناةَ عاقبتُهم سقرُ. |

| | |
|---|---|
| Nūḥ cursed his people. | دعا نوحٌ على قومه. |
| Allāh is the Lord of the whole universe. | اللهُ ربُّ المشارقِ والمغاربِ. |
| Is there anyone among the Indian religious scholars, who was not impressed with the government? | هل في علماءِ الهندِ رجلٌ لم يتأثرْ بالحكومةِ. |
| Shāhganj of Delhi is narrower than the Shāhganj of Aʿẓamgarh. | شاه غنجُ دلهيْ أضيقُ من شاه غنجِ أعظم كرهَ. |

## Exercise-2

**Note:** Find out the indeclinable in the following sentences:

أنوشيروان ملكٌ عادلٌ. سيبويه إمامٌ في النحو. هل تعرف نفطويه. كان معديكربُ شاعراً كبيراً. دعا يعقوبُ ربّه للصبر على ولده. كولكاتا بلدةٌ قديمةٌ. هدّمتْ حكومةُ غوجراتَ معابدَ هندوسيةً. وصلتْ زينبُ إلى الجامعةِ متأخرةً. تغلبُ قبيلةٌ شهيرةٌ من قريش. قالتْ حكماءُ: زُرْ غبّاً تزددْ حبّاً. عيسى علامةٌ للأمنِ. في نياز خانَ نموذجٌ للنشاط. لما مشيتُ طولَ النهار أصبحتُ عطشانَ كما قعدتُ جوعانَ. بينما المريضُ أوشك على الموت قال الأطبّاءُ إنه سيكون صحيحاً بعدَ حين. عيناءُ بيضاءُ بينما صفراءُ سمراءُ.

## Vocabulary

| | |
|---|---|
| King | ملكٌ/ملوكٌ |
| Just | عادلٌ/عادلونَ |
| Grammar | النحوُ |
| Poet | شاعرٌ/شعراءُ |

| | |
|---|---|
| Old | قديمةٌ |
| Destroyed | هدّمتْ |
| Temple | معبدٌ هندوسيٌّ |
| Place of worship | معبدٌ/معابدُ |
| Late | متأخرةٌ/متأخراتٌ |
| Visit | زُرْ |
| Alternate days | غبّاً |
| --- will increase | تزددْ |
| I sat | قعدتُ |
| Thirsty | عطشانُ |
| Hungry | جوعانُ |
| Patient | مريضٌ/مرضى |
| Sample/example | نموذجٌ/نماذجُ |
| Sign | علامةٌ/علاماتٌ |
| Beautiful | بيضاءُ/بيضٌ |
| Brown | سمراءُ/سُمرٌ |

## Some Specific Nouns and their Vowel Signs

## (الأسماء الخاصّة وإعرابها)

There are some specific words (nouns) that have different types of vowel signs. They are mentioned separately with examples:

(a) The words that have short vowel signs possessed by first person singular pronoun '*ي*' will have similar vowel sign in all cases, i.e. **كتابِيْ**, e.g. **قد ضاع كتابيْ** (My book was lost.), **قرأتُ كتابيْ من أوّله إلى آخره** (I read my book from A to Z.) and **أخذتُ موادَّ من كتابيْ** (I took some materials from my book.)

(b) The sound masculine plural possessed by first person singular pronoun '*ي*' will have similar vowel sign in all cases, i.e. **بَنِيَّ**, e.g. **ذهَبَ بنيَّ إلى المدرسةِ** (My sons went to college.), **ضربْتُ بنيَّ بالعصا** (I beat my sons with stick.) and **مررْتُ ببنيَّ وهم في الاجتماع الدينيّ** (I passed by my sons who were in the religious gathering.)

(c) When the indeclinable has *alif maqṣūrah* at its end, it will have similar vowel sign in all cases, e.g. **بُعِثَ عيسَى نبيّاً** ('Īsá was sent as a prophet.), **أرادَ الأشرارُ أنْ يصلبوا عيسَى** (The evil-doers tried to hange 'Īsá.) and **وجدْنا من عيسَى درسَ الصلحِ** (We learnt from 'Īsá the lesson of reconciliation.)

(d) If a singular word has '*و*' or '*ي*' which ends after *fatḥah* like **عصاَ** that was **عَصَوٌ** and **هُدًى** which was **هُدَيٌ**, will have similar vowel sign in all cases, e.g. **انكسرتِ العصَا** (The stick was broken.), **أخذْتُ العصَا** (I took the stick.) and **ضُرِبَ السارقُ بالعصَا** (The theif was beaten with the stick.)

(e) If a singular noun has '*و*' or '*ي*' after *kasrah* like **قاضٍ**, it will remain same in both the nominative and genitive

cases. As for the accusative case, it will have *fatḥah*, i.e. **قاضياً**. Likewise the plural word '**جَوَارٍ**' and others which will be on this form, they will be written as it is in both the nominative and genitive cases and as for in the accusative case, it will have *fatḥah*, i.e. **جواريَ**, e.g. **مات قاضٍ في المحكمةِ** (A judge died in the court.), **نظرنا إلى قاضٍ وهو يحكمُ** (We looked at a judge while he was writing a verdict.) and **ناقش المحاميْ قاضياً في قضيّةٍ** (The lawyer discussed with the judge regarding an issue.)

In the condition of light vowel sign it will be '**قاضيْ**' in nominative and genitive cases and '**قاضيَ**' in accusative case.

(f) If the sound masculine plural is of that singular which has '**و**' or '**ي**' after *fatḥah*, i.e. **أعْلَوْنَ** that is the plural of **أعْلَى** or '**مصطَفَوْنَ**' that is the plural of '**مصطفى**', they will have *fatḥah* in place of *ḍammah* on the terminal letter, e.g. **أنتم أعلَون إن كنتم مجتهدينَ** (You will be higher if you work hard.), **رأيتُ أساتذةَ أعلَين اليومَ** (Today I saw some higher professors.) and **مررتُ الحينَ برجالٍ أعلَين في السوق** (Just I passed by some higher men in the market.)

(g) There are a total of six words which will have '**وْ**' in nominative case, '**ا**' in accusative case and '**يْ**' in genitive case if they are possessed. These words are **أبٌ**, **أخٌ**, **حمٌ**, **هنٌ**, **فمٌ** and **ذو**, e.g. **جاء أبو حامدٍ** (The father of Ḥāmid came.), **رأيتُ أخا زيدٍ في السوقِ** (I saw the brother of Zayd in the market.)

(h) Here there is only '**فم**' whose '**م**' will remain as it is if it is not possessed and if it is not dropped in the possessive compound, e.g. **برز لي فمُه** (His mouth appeared to me.), **رأيتُ فمَه من الخلف** (I saw his mouth from behind.) and **لم أرَ ما في فمِه** (I did not see what was in his mouth.)

## Exercise-1

**Note:** Find out the specific nouns and their vowel signs respectively:

| | |
|---|---|
| My hair has become white. | شاب رأسيْ. |
| I sold my car at Rs. 50,000/- | بِعتُ سيارتيْ بخمسينَ ألفَ روبيةٍ. |
| My house is 2 k.m. far from the office. | بيتيْ بعيدٌ من المكتبِ كلومترينِ. |
| My sons study in Azād college. | بَنيَّ يدرسونَ في كليةِ آزادَ. |
| I consider my friend as a boon. | اعتبرُ صاحبيْ نعمةً. |
| I pray for those who abuse me. | أدعو لشاتميّ الخيرَ. |
| Mūsá (Moses) crossed the sea with his followers. | عبر موسى البحرَ مع أتباعه. |
| Allāh talked to Mūsá well. | كلّم الله موسى تكليماً. |
| Don't think wrong about 'Īsá (Jesus). | لا تظنّوا بعيسَى سوءًا. |
| Soot is for eyesight like solt for food. | الكحلُ للبصرِ كالملحِ للطعامِ. |
| His legs were injured with a paving stone. | تأذّتْ قدمُه بالجما. |
| The animals take the grass of the earth. | تأكلُ البهائمُ جنَى الأرضِ. |
| Water is running in the river. | الماءُ جارٍ في النهرِ. |
| India is considered as a developing country. | تُعتَبرُ الهندُ بلداً متنامياً. |

| | |
|---|---|
| I do not hate the human-beings. | لستُ بقالٍ البشرَ. |
| The judge listened to the problem of the poor. | سمِع القاضيْ مسئلةَ البائسِ. |
| May Allāh reward the just judge the Paradise. | جزَى اللهُ القاضيَ العدلَ الجنّةَ. |
| Allāh is pleased with the companions of the Prophet. | الصحابةُ مرتضونَ عند اللهِ. |
| The Abbāsid caliphs punished the men who were near to them. | عاقب الخلفاءُ العبّاسيّونَ رجالاً أدنينَ منهم. |
| The Americans are considered the highiest people of the world. | يُعدُّ الأمريكانُ من رجالٍ أعلينَ في العالمِ. |
| O Ḥāmid: Where is your brother? | أين أخوك يا حامدُ؟ |
| O Dānish: Is Tābish the husband of your sister-in-law? | هل تابشُ حوك يا دانشُ؟ |
| My brother closed my mouth so my father beat him. | أقبضَ أخي على فميْ فضربه أبيْ. |
| We talked face to face. | فوه إلى فيّ. |

## Exercise-2

**Note:** Point out to the specific nouns and their vowel signs respectively:

لو عاد شبابي لأخبرتُه بما فعل بي الهرمُ. إذا قابلتَ داعياً فأكرمْه. هل أنت هاديَّ إلى فيديا بافانا. أين الرّجالُ الأعلون؟ أبي يلزم البيت بما أنه على المعاش. ما في فيك؟ ذو العلم مكرّمٌ. يطلبُ العالمُ ذوي التجربة. ينتشر

إنفلوينزا الخنازيرِ بإيصال الفمِ إلى في آخرَ. نودُّ موسى بما أنه خالف الظلمَ.

## Vocabulary

| | |
|---|---|
| --- if comes back | لو عادَ |
| Old age | الهرمُ |
| Preacher | داعٍ/دُعاةٌ |
| Respect | أكرمْ |
| Guide | هادٍ/هُداةٌ |
| --- stays permanently | يلزمُ |
| Pension | المعاشُ |
| Knowledgeable | ذو العلم |
| Respected | مكرَّمٌ/مُكرّمونَ |
| --- requires/wants | يطلبُ |
| Experienced | ذويْ (ذوو) التجربة |
| --- spreads | ينتشرُ |
| To put/to make touch | إيصالٌ |
| We like/love | نودُّ |
| --- opposed | خَالفَ |
| Oppression | الظلمُ |

# The Personal Pronouns
## (الضمائر)

The personal pronouns, in Arabic, are divided into two i. e. pronouns of nominative case and pronouns of accusative and genitive cases. They are as follows:

**(a) Pronouns of Nominative Case**

| First Person | Second Person | Third Person |
|---|---|---|
| أَنَا for SM&SF | أَنتَ for SM and أَنتِ for SF | هُوَ for SM and هِيَ for SF |
| نَحْنُ for DM&DF | أَنتُما for DM&DF | هُمَا for DM&DF |
| نَحْنُ for PM&PF | أَنتُمْ for PM and أَنتُنّ for PF | هُمْ for PM and هُنّ for PF |

**(b) Pronouns of Accusative and Genitive Cases**

| First Person | Second Person | Third Person |
|---|---|---|
| ىَ for SM&SF | كَ for SM and كِ for SF | هُ for SM and هَا for SF |
| نَا for DM&DF | كُمَا for DM&DF | هُمَا for DM&DF |
| نَا for PM&PF | كُمْ for PM and كُنّ for PF | هُمْ for PM and هُنّ for PF |

**Note:** There is another kind of pronoun which is called as **'ضميرُ الشأن'** or **'ضميرُ القصّة'**. It is the singular masculine pronoun which comes before the sentence, e.g. **هو زيدٌ منطلقٌ** [(It is that) Zayd is going.] and **إنه أمة الله ذاهبة** [(It is that) the slave girl of Allāh is going.]. It may also be feminine according to the gender but there will be no change in its

number. It will always be singular, e.g. **إنها لا تعمى الأبصارُ** [(It is that) the eyes don't get blinded.].

For instance,

**(a) Pronouns of Nominative Case**

| | |
|---|---|
| He is wise. | هو عَاقِلٌ. |
| She is careless. | هي غَافِلَةٌ. |
| You are speaker. | أنتَ خَطِيْبٌ. |
| You are poetess. | أنتِ شَاعِرَةٌ. |
| I am tall. | أنا طويلٌ. |
| They (DM) are small. | هما قَصِيرَانِ. |
| I am silent. | أنا ساكتةٌ. |
| They (DF) are talking. | هما مُتَكلِّمَتَانِ. |
| You (DM) are free. | أنتما فارِغَانِ. |
| We (DF) are busy. | نحنُ مَشْغُوْلتَانِ. |
| They are absent. | هم غَائبُوْنَ. |
| You are present. | أنتم حَاضرُوْنَ. |
| They (PF) are absent. | هنّ غَائباتٌ. |
| You (PF) are present. | أنتنّ حَاضِرَاتٌ. |
| We are travelling. | نحنُ مُسَافرونَ. |
| You are staying. | أنتمْ مُقيمونَ. |
| We (F) are travelling. | نحن مُسافراتٌ. |
| You (F) are staying. | أنتنّ مُقيمَاتٌ. |

**(b) Pronouns of Accusative and Genitive Cases**

| | |
|---|---|
| Zayd is my brother. | زيدٌ أخِيْ. |
| ‘Umer is my friend. | عُمَرُ صاحبيْ. |
| My parents are old. | أبي وأمّي كبيرانِ. |
| You have bravery. | فيكَ شَجاعةٌ. |
| He has strength. | فيه قوّةٌ. |
| You (F) have shyness. | فيكِ حياءٌ. |
| She has eloquence. | فيها فصاحةٌ. |
| His thanks are mandatory for me. | شكرُه واجبٌ عَليَّ. |
| He has need of me and I have need of him. | له حاجةٌ إليّ ولِيْ حاجةٌ إليه. |
| Their (D) opinion is correct. | رأيُهما صائبٌ. |
| Your (D) saying is right. | قولُكُما حقّ. |
| Our (D) journey is short. | سفَرُنا قريبٌ. |
| Our country is far. | وطَنُنا بَعيدٌ. |
| Your question is easy. | سؤالُكم سهلٌ. |
| Their lesson is tough. | درسُهم مُشكِلٌ. |
| Their (F) book is complete. | كتابُهنّ كامِلٌ. |
| Your (F) book is incomplete from A to Z. | كتابُكنّ ناقصٌ مِن أوّلِه إلى آخرِه. |
| Zayd was going. | كان زيدٌ ذاهباً. |
| The hearts of one of their groups were about to be misled. | كادتْ تزيغُ قلوبُ فريقٍ منهم. |

## Exercise

**Note:** Read the sentences below and indicate the different kinds of pronouns:

هو حكيمٌ. هي طبيبةٌ. أنتَ مريضٌ. أنتِ ممرّضةٌ. أنا طالبٌ. أنا تلميذةٌ. هما محاميانِ. هما مهندستانِ. أنتما قائدانِ. أنتما مسئولتانِ. نحن قاضيانِ. نحن متهمتانِ. هم ذاهبونَ. هنّ راجعاتٌ. أنتم قائمونَ. أنتنّ قاعداتٌ. نحن صابرونَ. نحن مشاجراتٌ. صديقُه شقيقيْ. أخوها صديقيْ. طبيبُك ابنُ عمِّيْ. صاحبُك عدوُّهما. رئيسُهما ذكيٌّ. نسيمٌ مديرُكما. سائقنا أخوكما. متاعُنا مبيعُهم. ملابسُهنّ من دكّاننا. غناءكنّ من فضلِهم. أستاذكم مواطنيْ. إنه لما قام عبدُ الله. أو لم تكنْ لهم آية أنْ يعلمه علماءُ بني إسرائيلَ.

## Vocabulary

| | |
|---|---|
| Lawyer | محامٍ/محامونَ |
| Engineer | مهندسٌ/مهندسونَ |
| Leader | قائدٌ/قوّادٌ |
| Responsible/Oficcer | مسئولةٌ/مسئولاتٌ |
| Judge | قاضٍ/قضاةٌ |
| Accused | متهمةٌ/متهماتٌ |
| Quarrelling | مشاجرةٌ/مشاجراتٌ |
| Chief/Head | رئيسٌ/رؤساءُ |
| Manager/Director | مديرٌ/مديرونَ |
| Driver | سائقٌ/سائقونَ |
| Belonging | متاعٌ/أمتعةٌ |
| Purchased thing | مبيعٌ/مبيعاتٌ |
| Richness | غناءٌ |

| | |
|---|---|
| --- stood | قامَ |
| Sign | آيةٌ/آياتٌ |
| --- that it would be known by | أنْ يعلمَه |
| The Children of Isrāʿīl | بني إسرائيلَ (بنو إسرائيلَ) |

# The Demonstrative Pronouns

## (أسماء الإشارة)

There is a number of demonstrative pronouns in Arabic[1] to point to 'near and distant objects'. They are **ذا** for masculine singular, **ذي** for feminine singular, **ذانِ** for dual masculine in nominative case, **ذَينِ** for the same in accusative and genitive cases, **أولا** for all kinds of masculine. Sometimes, **ك** of second person singular is suffixed to it, e.g. **ذاك**, **ذانك** and **أولاك** and then they change according to the persons, e.g. **ذلكِ**, **ذلكمْ** and **ذلكنّ**. Some of the Grammarians differentiate each other and say that **ذا** is for very near, **ذاك** is for a little far and **ذلك** is for distant. Similarly, **تلك** and **تالك** do. The Arabs prefix **ها** to the near object and say **هاذا** (**هذا**), **هاذاك**, **هذان**, **هاتا**, **هاتيْ**, **هذي**, **هاتيك**, **هؤلا** and **هؤلاء**. There is also used **هُنا** for the near places, **هَنَّا**, **هُناك** or **هُنالِك** for distant places and **ثَمَّ** for the same place. All such words are rarely used and mostly come in the classical literature except **هُنا**, **هُناك**, **هُنالك** and **ثَمَّ** and the following demonstrative pronouns:

| Dem./Pro. | Cases | Mascu./Femn. | Sing./Dual/Plurl. | Meaning |
|---|---|---|---|---|
| هذا | N, A & G | Masculine | Singular | This |
| هذه | N, A & G | Feminine | -Do- | -Do- |

[1] These are also called as 'demonstrative adjectives'.

| | | | | |
|---|---|---|---|---|
| هذان | N | Masculine | Dual | These (Two) |
| هذين | A & G | -Do- | -Do- | -Do- |
| هاتان | N | Feminine | -Do- | -Do- |
| هاتين | A & G | -Do- | -Do- | -Do- |
| هؤلاء | N, A & G | Mascu. & Femn. Both | Plural | These |
| ذلك | N, A & G | Masculine | Singular | That |
| تلك | N, A & G | Feminine | -Do- | -Do- |
| ذانك | N | Masculine | Dual | Those (Two) |
| ذينك | A & G | -Do- | -Do- | -Do- |
| تانك | N | Feminine | -Do- | -Do- |
| تينك | A & G | -Do- | -Do- | -Do- |
| أؤلئك | N, A & G | Mascu. & Femn. Both | Plural | Those |

**For example:**

| | |
|---|---|
| This is a boy. | هذا ولدٌ. |
| This boy is active. | هذا الولدُ نشيط. |
| Who beat this boy? | منْ ضرَب هذا الولدَ؟ |
| Did you pass by this boy? | هل مَرَرْتَ بهذا الولدِ؟ |

| | |
|---|---|
| This is a girl. | هذه بنتٌ. |
| This girl is beautiful. | هذه البنتُ جميلةٌ. |
| Did you talk to this girl? | هل كلّمْتَ هذه البنتِ؟ |
| Did you look at this girl? | هل نظرْتُم إلى هذه البنتِ؟ |
| These are two books. | هذان كتابانِ. |
| These (two) books are mine. | هذانِ الكتابانِ لي؟ |
| Did you purchse these (two) books? | هل اشترَيْتَ هذينِ الكتابينِ؟ |
| I read in these (two) books. | قرأتُ فيْ هذينِ الكتابينِ. |
| These are (two) notebooks. | هاتانِ كرّاستانِ. |
| These (two) students are from my university. | هاتانِ التلميذتانِ من جامعتيْ. |
| I wrote to these (two) girls. | كتبْتُ إلى هاتينِ البنتَينِ. |
| Put in these (two) baskets. | ضعْ في هاتينِ السَّلّتينِ. |
| These are men. | هؤلاء رجالٌ. |
| These men are my friends. | هؤلاء الرّجالُ أصدقائيْ. |
| Do you flee from these army men? | هل تهرُبُ منْ هؤلاء الجنودِ؟ |
| These are women. | هؤلاء نساءٌ. |
| These women are Kashmīris. | هؤلاء النساءُ كشميريّاتٌ. |
| There is no difference between Irāqi and Īrāni women. | لا فرقَ بين النساءِ العراقيّاتِ والإيرانيّاتِ. |
| That is a dog. | ذلك كلبٌ. |

| | |
|---|---|
| That man is an Engineer. | ذلك المرءُ مهندِسٌ. |
| Who has mercy upon that injured? | منْ يرحمُ ذلك الجريحَ؟ |
| That is a table. | تلك طاولةٌ. |
| That station is Howrah. | تلك المحطّةُ هاوره. |
| Don't sit on that table. | لا تجلسْ على تلك الطاولةِ. |
| Those are (two) lions. | ذانك أسدانِ. |
| There is nothing in those (two) pockets. | ما في ذينكِ الجيبينِ شيءٌ. |
| Those are (two) bitches. | تانكَ كلبَتَانِ. |
| Did you see those (two) women? | هلْ رَأيتَ تَيْنِكَ الإمرَأتينِ؟ |
| Those are employees. | أولئك مؤظّفونَ. |
| Those children are from rural area. | أولئك الأطفالُ من الرّيفِ. |
| Those are tables. | أولئك (تلك) طاولاتٌ. |
| You will find nothing in those men. | لا تجِدُ شيئاً من أولئك الرجالِ. |

**Note:** Singular feminine demonstrative pronoun is generally used for the nonpersonal plurals (anything other than humanbeings) such as **تلك/هذه**. For example,

| | |
|---|---|
| These are pens. | هذه أقلامٌ. |
| I write with these pens. | أكتُبُ بهذه الأقلامِ. |

| | |
|---|---|
| These are motorcars. | هذه سيّاراتٌ. |
| Those are elephants. | تلك أفيالٌ. |
| I ride on these elephants. | أركبُ تلك الأفيالَ. |
| Those are cats. | تلك قطط. |

But some of the Arab poets have broken this rule, e.g. the famous poet Jarīr says:

| | |
|---|---|
| ذَمَّ المَنازِلَ بعدَ منزلة اللِّوَى | والعَيشُ بعـدَ أولئك الأيّامِ |

Here the demonstrative pronoun **'أولئك'** has been used for **'الأيّام'** which is nonpersonal plural.

**Note:**

(a) Personal broken plural rarely comes under non-personal plural's category.
(b) The names or things pointed is called **"مُشارٌ إليه"** (Antecedent).

## Exercise-1

**Note:** Read the following sentences then indicate the demonstrative pronouns:

| | |
|---|---|
| This is a pen. | هذا قلمٌ. |
| This is a girl child. | هذه طفلةٌ. |
| These are (two) camels. | هذانِ جملانِ. |
| These are (two) she-camels. | هاتانِ ناقتانِ. |
| These are doctors and nurses. | هؤلاءِ أطبّاءُ وممرّضاتٌ. |
| That is a house. | ذلك منزلٌ. |

| | |
|---|---|
| That is a house. | تلك دارٌ. |
| Those are (two) pillars. | ذانك عمادانِ. |
| Those are (two) cars. | تانكِ سيّارتانِ. |
| Those are men and women. | أؤلئك رجالٌ ونساءٌ. |
| Who brought this child? | منْ جاءَ بهذا الطفل؟ |
| What is in your that hand? | ما بيدِك تلك؟ |
| I knew this boy but I couldn't know these (two) girls. | اطلعتُ على هذا الولدِ ولم أطلعْ على هاتينِ البنتينِ. |
| The police caught these (two) thieves while these men are trying for their release. | أقبض الشرطةُ على هذينِ السارقينِ وهؤلاء الرجالُ يسعونَ لتحريرهما. |
| Who built those (two) buildings? | من بنَى ذينك المنزلينِ؟ |
| Who owns those (two) cars? | من يمتلك تينك السيارتينِ؟ |
| Those guards shouldn't leave their seats till morning. | على أؤلئك الحُرّاسِ ألّا يتركوا مقاعدهم حتى الصبحِ. |

## Exercise-2

**Note:** Read the following sentences and point out the demonstrative pronouns:

هذا المبنَى من ممتلكاتِ الحكومةِ. الأراضيْ من هذه الحجرةِ إلى تلك خاصّةٌ بقسمِ اللغةِ العربية. هاتانِ البنتانِ طالبتانِ في مدرسةٍ غيرِ حكوميةٍ. بهاتينِ اليدينِ يرتكبُ المرءُ تلك الجرائمَ. هؤلاء الأطبّاءُ موظّفونَ في مستشفًى إيسكورتَ للقلبِ. هذا المريضُ محمولٌ إلى مستشفى صفدر جنغَ. هذه الأريكةُ لحجرةِ المنزلِ تلك. ذلك الفرسُ عربيٌّ أصلُه. أؤلئك البناتُ عربيٌّ آباؤهنّ. أبوابُ تلك القلعةِ بعضُها من الحديدِ وبعضُها من الخشبِ. هذه السيّاراتُ

موضوعةٌ للبيعِ. تلك الأفيالُ هنديّةٌ. هذه العلماءُ من تلك المنطقةِ. احملوا هؤلاء المرْضى إلى تلك المستشفياتِ التي تداويْ مثلَ هذه الأمراضِ.

**Vocabulary**

| | |
|---|---|
| Building | مبنًى/مَبَانٍ |
| Property | ممتلكٌ/ممتلكاتٌ |
| Land | أرضٌ/أراضٍ |
| Department of Arabic language | قِسمُ اللغةِ العربيةِ |
| Private (school) | غيرُ حكوميةٍ |
| --- commits | يرْتكبُ |
| Crime | جريمةٌ/جرائمُ |
| Sofa | أريكةٌ/أرائكُ |
| Room | حجرةٌ/حجراتٌ |
| Horse | فرسٌ/أفراسٌ |
| --- of Arab origin | عربيُّ الأصل |
| Fort | قلعةٌ/قلعٌ |
| --- for sale | موضوعةٌ للبيعِ |
| Elephant | فيلٌ/أفيالٌ |
| Indian | هنديّةٌ/هنديّاتٌ |
| Area | منطقةٌ/مناطقُ |
| Patient | مريضٌ/مرضى |
| --- which cure | تُداويْ |
| Disease | مرضٌ/أمراضٌ |

# The Relative Pronouns

## (الاسم الموصول)

The relative pronouns in Arabic are of two kinds: Definite Relative Pronouns **(الاسم الموصول الخاص)** and Indefinite Relative Pronouns **(الاسم الموصول العامّ)**. They are discussed as below:

### (a) The Definite Relative Pronouns

In this kind **الذي** and its other forms are put. They are proper so the noun to which they are related should also be proper otherwise they would be hidden and the relation would be as it was. Different forms of **الذي** with their examples are explained below.

It should also be noted that all of them are indeclinable except their forms for dual.

| Meaning | Cases | Definite Relative Pronoun |
|---|---|---|
| who (S/M) | N, A & G | الذيْ |
| who (S/F) | N, A & G | التيْ |
| who (D/M) | N | اللذانِ |
| who (D/F) | N | اللتانِ |
| who (D/M) | A & G | اللذينِ |
| who (D/F) | A & G | اللتينِ |

| | | |
|---|---|---|
| who (P/M) | N, A & G | **الذينَ/اللذونِ/الأولي/اللاؤنَ** |
| who (P/F) | N, A & G | **اللاتيْ/اللواتيْ/اللائىْ/اللاتِ/اللاءِ** |

**Examples:**

- ذهب/رأيتُ/مررتُ (بـ) الطالب الذيْ يدرسُ في جامعتنا.
- جاءتْ/رأيتُ/تعاملتُ (مع) زينب التيْ كانتْ في مومباي.
- مضى الطالبان اللذانِ كانا واقفينِ بالباب.
- ضربتُ الطفلينِ اللذينِ كانا يلعبانِ طولَ النهار.
- احتجبتِ المرأتان اللتانِ كانتا من الحيّ.
- قضى الله على البلدتينِ اللتينِ ارتكبتا الجرائم.
- غادر/صافحتُ /بحثتُ (عن المسافرينَ) المسافرونَ الذينَ نزلوا بالفندق.
- سافرتْ/كلّمنا/مررنا (بـ) النسوة اللاتيْ كنّ هنا.
- وقفتِ السياراتِ التيْ كانتْ مارّةً.
- حدّثت الطلابَ الذينَ جاءوا من الخارج.
- كلّمتُ الرجلَ الذي ماتَ ولدُه.
- جاءني الآباء الذين أدرّس أبناءهم.
- زارني الذي لم أره أبداً.
- ركبتُ قطاراً يُدْعَى "كيفيتْ إيكسبريس".

It seems from the above sentences that the second part of the sentence which comes after **الذي** and others, qualifies the first part of the sentence and are followed by a pronoun indicate to the noun mentioned above. In Arabic it is called **العائد** (Returning Pronoun). In some cases this returning/external pronoun is hidden but is understood such as in 1, 2, 3 sentences and others.

### (b) The Indefinite Relative Pronouns

There are some other relative pronouns which are used as

indefinite. They are called as Indefinite Relative Pronouns. They are as follows:

| **Meaning** | **Cases** | **Indefinite Relative Pronoun** |
|---|---|---|
| that which | N, A & G | ما |
| who | N, A & G | منْ |
| where there | N, A & G | حيث |
| when | N, A & G | إذ |

**Examples:**

| | |
|---|---|
| I am doing ***that which*** (what) you are doing. | أنا فاعلٌ ما أنتَ فاعله. |
| That (the one) who advises you is better ***than that who*** **(who)** applauds you[1]. | مَنْ هو ناصحك خيرٌ مِمَّنْ هو مادحك. |
| The book is your friend ***where there*** is no friend of you. | الكتاب جليسك حَيثُ لا جليسَ لك. |
| I will leave tomorrow ***at the time when*** **(when)** the people will be going for work. | أنا مسافرٌ غداً إذِ الناسُ ذاهبونَ للعمل. |

**Note:**

(a) Some of the Grammarians add **أيُّ** to this group of relative pronouns. It is used as 'possessed' by the noun or pronoun, e.g. **إنّيْ أعِيْنُ منَ الطلابِ أيَّهم أقلُّ علماً** (I will help

[1] This is called in English as 'demontrative pronoun' but it is mentioned here because it is directly related to 'relative pronouns' in Arabic.

that student who is lesser in knowledge.).

(b) There are some words which give the meaning of time and are declinable, are used as the relative pronouns. For example:

| Special Words | Meaning |
|---|---|
| يومَ | the day when |
| حينَ | the time when |
| ساعةَ | the time when |

**Examples:**

| | |
|---|---|
| هذا يومُ ينفعُ الصادقينَ صدقُهم. | This is **the day when** truthful persons will be given (the reward of) their truthfulness. |
| قدمنا حينَ المطرُ نازلٌ. | We came **at the time when** it was raining. |
| زيدٌ كريمٌ على حينَ الكرامُ قلائلُ. | Zayd is bountiful **at the time when** such persons are little in number. |
| مات الراجلُ ساعةَ اصطدمَ بالسيارة. | The passers-by died **at the time when** he was hit by the car. |

## Exercise-1

**Note:** Read the sentences and find out the definite and indefinite relative pronouns:

الغربالُ الذي في يدك مصنوعٌ من إنجلترا. الملعقة التي تراها اشتريتُها في الصينِ. المعجمانِ اللذانِ على الطاولةِ أخذتهما من لدنْ عمِّي. المروحتانِ اللتانِ في حجرتيّ حملتُهما من دلهيْ. العُمّال الذين يجرّونَ الركشا في محافظاتِ الهند أكثرُهم من بيهارَ وبنغالَ كما هو الحال مع النساء اللاتيْ

يُنظّفْنَ الأوانيَ في بيوتِ دلهيْ. الشوارعُ التي هي منتشرةٌ في بلدتيْ بناها قسمُ شئون العامّة. الذي في يدك يُسمَّى سكّيناً. ظفرتُ اليومَ بما لم أحسبْ أمسِ. لم أسئ مَنْ أحسنَ إليّ. أقربائي الذين شتمونيْ ضربَهم من لم يكنْ من ذويْ قربايَ. القاطعُ الطريقِ ماتَ حيث أطلقتِ الشرطةُ النارَ عليه. أنا أتكلّمُ عن أمسِ إذ كانتِ النساءُ يتبرقَعنَ. هل نسيتَ يومَ وعدتَنيْ. قد نزلنا في أمريكا حين انفلونزا الخنازير عَمَّها. انشقّ الشجرُ ساعةَ نزَل البرقُ عليه. عاقِبُوا من الرِّجالِ أيَّهم ارتكبَ الجريمةَ.

## Vocabulary

| | |
|---|---|
| Sieve | غربالٌ/غرابيلُ |
| --- made of --- | مصنوعٌ من --- |
| England | إنجلترا |
| Spoon | ملعقةٌ/ملاعقُ |
| China | الصينُ |
| Dictionary | معجمٌ/معاجمُ |
| Table | طاولةٌ/طاولاتٌ |
| Fan | مروحةٌ/مراوحُ |
| They draw | يجرُّونَ |
| District | محافظةٌ/محافظاتٌ |
| Condition | حالٌ/حالاتٌ |
| They (PF) cleanse | ينظّفن |
| Pot | آنيةٌ/أوانٍ |
| Public Works Department | قسمُ شئونِ العامّةِ |
| --- is called/named | يُسمّى |

| | |
|---|---|
| Knife | سكّينٌ/سكاكينُ |
| I achieved --- | ظفرتُ بـ |
| I didn’t imagine | لم أحسبْ |
| I didn’t do wrong with --- | لم أسئ |
| --- he did favour with --- | أحسنَ إلى --- |
| Dacoit | قاطعُ الطريقِ/قُطّاعُ الطريقِ |
| --- shot him | أطلقَ النارَ عليه |
| They (f) put veil on them | يَتبرْقعْنَ |
| --- was cracked | انشقَّ |
| --- attacked on --- | نزَل على --- |
| Lightning | برقٌ/بروقٌ |
| Punish | عاقِبوا |
| Committed | ارتَكبَ |
| Crime | جريمةٌ/جرائمُ |

# The Interrogative Pronouns

## (حروف الاسْتِفْهَام)

There are certain specific words in Arabic for interrogative pronouns/interrogative adjectives. They are as follows with their meanings and usages:

| **Meanings** | **Interrogative Words** |
|---|---|
| Is/Are, Was/Were | هل |
| Is/Are, Was/Were | أ |
| How much/Many | كم |
| Where | أين |
| How | كيف |
| When | متى |
| Is/Are, Was/Were | ما |
| When/Where/Whence | أيّان |
| Who | مَنْ |
| Who/Which | أيّ |
| Wherefrom | أنّى |

**Example:**

| | |
|---|---|
| Is your father at home? | هل أبوك في الدار؟ |
| Is she fine? | أ هي بخير؟ |

| | |
|---|---|
| How many servants does your father have? | كم خادماً لأبيك؟ |
| Where is your house? | أين دارك؟ |
| How is your car? | كيف سيّارتك؟ |
| When did you come here? | متى جئت هنا؟ |
| What is this? | ما هذا الشيء؟ |
| When will it come? | أيّان مرساها؟ |
| Who is this? | من هو؟ |
| Which day is today? | أيّ يوم هذا؟ |
| From where did you get it? | أنّى لك هذا؟ |

**Note:**

1. 'هل' and 'أ' have no meanings of their own. They give the meaning according to the question mode, e.g.

| | |
|---|---|
| Is he a student? | هل هو طالب؟ |
| Are they employees? | هل هؤلاء موظفون؟ |
| Was it raining? | هل كانَ المطرُ نازلاً؟ |
| Were you coming back? | هل كنتم راجعينَ؟ |

2. 'أ' is used for all kinds of interrogation whether its reply may be with 'Yes' or 'No' or with complete sentence. When و and ف are prefixed to it the both come after it, e.g.

| | |
|---|---|
| Is Ṭāhir standing? | أ طاهرٌ قائمٌ؟ |
| Did Wasīm stand? | أ قامَ وسيمٌ؟ |

| | |
|---|---|
| Is it Khālid with you or Zāhid? | أ خالدٌ عندك أم زاهدٌ؟ |
| Did you beat Rāshid? | أ راشداً ضربتَ؟ |
| Will you take poison while it is dangerous? | أ تشربُ السمَّ وهو خَطِرٌ؟ |
| By Ḥāmid? [In reply to (I passed by Ḥāmid.)] | أ بحامد؟ (تقول لمن قال لك: مررْتُ بحامد.) |
| Is he not a student? | أما هو طالب؟ |
| Was your father not rich? | أ ما كان أبوك غنيّاً؟ |
| Was he not a scholar? | أ ما كانَ هو عالماً؟ |
| Were you safe after the accident? | أو كنتَ سالماً بعد الاصطدام؟ |
| Are that who worked hard and that who didn't, cann't be equal? | أفمنْ اجتهدَ ومنْ لم يجتهدْ استوَيا؟ |

3. '**هل**' is generally used for 'simple question' as shown in the above example. Sometimes, '**ء**' is prefixed to it, e.g. **أهل زرتمونا؟** (Have you certainly visited us?)
4. '**ما**' is used for nonpersonal objects while '**هل**' is used for personal objects, e.g. **ما هذا الشيئ؟** and **هل ,من هذا الرجل؟** (Were you ill?) and **كنتَ مريضاً؟** (What happened to-day?) **ما حدث اليومَ؟**
5. When preposition is applied to '**ما**' of interrogation its '**ا**' is omitted
6. e. g. **لِمَ، إلامَ، مِمَّ، حَتّامَ، فِيمَ، عَلامَ**
7. '**أيّ**' always comes as 'possessed' and gives interrogative meaning of one of the possessors, e.g.

| | |
|---|---|
| Which month is this? | أيُّ شهرٍ هذا؟ |
| Who among you is better in respect of deed? | أيكم أحسنُ عملاً؟ |
| Which of the two groups is more deserving for the post? | أيُّ الفريقينِ أحقّ بالمنصب؟ |
| Which month does your examination fall in? | في أيّ شهرٍ اختبارُكم؟ |

8. '**كم**' is of two kinds:

(a) For interrogation: The noun after '**كم**' would be singular having *fatḥah*, e.g.

| | |
|---|---|
| How many students are there in the class? | كم طالباً في الفصل؟ |

(b) For information: If the speaker wants to point out the large quantity of anything, he uses the object singular or plural with *kasrah* and sometimes the preposition '**من**' is added to it, which makes it in the genitive case, e.g.

| | |
|---|---|
| I have many horses. | كم فرسٍ عندي. |
| I have many horses. | كم أفراسٍ عندي. |
| I have many horses. | كم من فرسٍ عندي. |

## Exercise

**Note:** Underline the 'interrogative pronouns' in the following passage:

هل هذا حبرٌ؟ هل كنتَ فقيراً؟ هل هذانِ طالبانِ؟ هل أولئك أطفالٌ؟ أما هو عميدٌ؟ أما هو زعيمٌ؟ أما هو مسلمٌ؟ أ هو مسلمٌ أم هندوسيٌّ؟ أ هو إمامٌ أم

مقتدٍ؟ أ هؤلاء أساتذةٌ أم طلّابٌ؟ أ رجعتم اليومَ؟ أ أولئك رجالٌ أم نساءٌ؟ كم طالباً في صفِّك؟ كم غرفةً في سكنك؟ كم روبيةٍ عندي؟ كم من كتابٍ عندي؟ كم مؤيدينَ لدعواي؟ أين سيّارتك؟ أين أبوك؟ كيف حالك؟ كيف وصلتَ هنا؟ كيف شعرتَ بلقائك إيّاه؟ متى ترجعُ من دلهي؟ متى تصلُ إلى كولكاتا؟ متى يحكم المسلمونَ على العالم؟ ما هذا؟ لمنْ هذا؟ أيّانَ تقومُ الساعةُ؟ لا تدريْ أيّانَ تُدْفَنُ؟ أيّكم تقدرُ على الترجمة؟ أيُّ الحزبينِ يغلبُ؟ أيُّنا يدومُ؟ أنَّى حصلتَ على هذا الثمرِ؟ أنَّى ظفرتَ بهذا الملبسِ؟

## Vocabulary

| | |
|---|---|
| Ink | حبرٌ |
| Poor | فقيرٌ/فُقَراءُ |
| Principle | عميدٌ |
| The Hindū | هندوسيٌّ/هندوسٌ |
| Follower | مُقتَدٍ/مقتَدُوْنَ |
| (Did) you come? | رَجعْتُمْ |
| Class | صفٌّ/صفوفٌ |
| Hostel | سكنٌ |
| You felt --- | شعرتَ بـ |
| --- will occur | تقومُ |
| The Resurrection Day | الساعةَ |
| You will be buried | تُدفَنُ |
| --- is able to/can | تقدرُ على --- |
| Translation | ترجمةٌ/ترجماتٌ |
| Group | حزبٌ/أحزابٌ |

| | |
|---|---|
| --- competes | يغلبُ |
| --- will remain forever | يدومُ |
| You found it | حصلتَ على |
| Fruit | ثمرٌ/أثمارٌ |

# Some Specific Changes

## (التغييرات الخاصّة)

In order to have another meaning some specific changes are made in the original words that generally happens in Arabic language. Such are followed in three conditions:

### (a) Deminution

To deminute some words or to lessen some words' meaning in Arabic one letter or two are added to the original letters in some specific forms that are given below:

| Original Word | Changed Word | Original Word | Changed Word |
|---|---|---|---|
| عَبْدٌ | عُبَيْدٌ | رَجُلَانِ | رُجَيْلَانِ |
| جَعْفَرٌ | جُعَيْفِرٌ | سُلْطَانٌ | سُلَيْطِيْنٌ |
| طَلْحَة | طُلَيْحَة | بَصَرِيٌّ | بُصَيْرِيٌّ |
| فُرَزْدَقٌ | فُرَيْزِقٌ | عُثْمَانُ | عُثَيْمَانُ |
| حَمْرَاءُ | حُمَيْرَاءُ | هِنْدِيُّوْنَ | هُنَيْدِيُّوْنَ |
| مِفْتَاحٌ | مُفَيْتِيْحٌ | زَعْفَرَانٌ | زُعَيْفِرَانٌ |

**Note:** There is a difference between the changed forms of سُلْطَانٌ and عُثْمَانُ. Due to the 'ا' of the first one is replaced by 'ي' in plural, it happened so here also.

### (b) Curtailment

Some specific nouns are shortened especially at the time of calling, and one letter or two or three are curtailed giving

their terminal letter either *ḍammah*, *fatḥah* or *kasrah*. Such nouns are given below:

| Original Word | Curtailed Word | Original Word | Curtailed Word |
|---|---|---|---|
| يَا حَارِثُ | يَا حَارِ | يَا مَنْصُوْرُ | يَا مَنْصُ |
| يَا أَمَيْمَةُ | يَا أَمَيْمَ | يَا مَرْوَانُ | يَا مَرْوَ |
| يَا رَبِّيْ | يَا رَبِّ | يَا صَاحِبِيْ | يَا صَاحِ |
| يَا عَبَّاسُ | يَا عَبَّ | يَا بَعْلَبَكُّ | يَا بَعْلَ |

### (c) Relation

There also happen some changes in the related adjective where one person is related to one place or person. They can be seen in the following examples:

| Original Word | Related Word | Original Word | Related Word |
|---|---|---|---|
| مَكَّةُ | مَكِّيٌّ | طَيِّئٌ | طَائِيٌّ |
| مَدِيْنَةُ | مَدَنِيٌّ | رَيٌّ | رَازِيٌّ |
| عَرَبٌ | عَرَبِيٌّ | مَرْوٌ | مَرْوَزِيٌّ |
| قُرَيْشٌ | قُرَشِيٌّ | عَبْدُ الشَّمْسِ | عَبْشَمِيٌّ |
| عَلِيٌّ | عَلَوِيٌّ | أَبُوْ حَنِيْفَةَ | حَنَفِيٌّ |

# Definite and Indefinite

## (المعرفة والنكرة)

Definite noune in English is called proper noun which indicates the name of a particular person, place or thing, e.g. Muḥammad, Madīnah and Qutub Mīnār etc. The names excepting these are called indefinite (common noun) but in Arabic there is a different definition of definite, that includes:

(1) Name of Certain Person, Place or Thing
(2) The Common Noun with the definite article الـ
(3) The Pronuns
(4) Demonstrative Pronouns
(5) Relative Pronouns
(6) The Noun called by the vocative يا
(7) The Common Noun possessed by proper noun.

All the names except these seven are counted as Common Noun. Though all of them have been elaborated above, once again they are mentioned here through the examples in order to see the agreement of their adjectives with them:

| | |
|---|---|
| Ḥāmid is my friend. | حامدٌ صديقي. |
| The well-born Ḥāmid is my close friend. | حامدٌ الشريفُ صديقٌ حميمٌ لي. |
| They are students of M.A. in Philosophy. | هم طلبةٌ في ماجستير في الفلسفة. |

| | |
|---|---|
| These people are workers of our university. | هولاء الناسُ عمّالٌ في جامعتنا. |
| Those are peacekeeping forces. | أولئك رجالُ الأمنِ. |
| The men are wiser than the women. | الرّجالُ أكثرُ عقلاً من النساء. |
| The one who is standing beside me, is my real brother. | الذي هو قائم بجانبي شقيقي. |
| O boy: Don't go to the market. | يا ولدُ لا تذهبْ إلى السوق. |
| My book is the best friend of mine. | كتابيْ خيرُ جليسٍ لي. |
| Nāṣir has a pen which is costlier than the pens of all the students. | لناصرٍ قلمٌ هو أثمنُ من أقلامِ جميعِ الطلاب. |
| The car which is standing in front of those cars is mine. | السيارةُ التيْ هي قائمةٌ أمامَ تلك السياراتِ لي. |
| The elder uncle of Nadīm is in the house. | عمُّ نديمٍ الكبيرُ في البيتِ. |
| My younger son has a new book of photos. | لولدي الصغيرِ كتابُ صورٍ جديدٌ. |
| One of the Delhite Sayyids is my friend. | رجلٌ من ساداتِ دلهي صديق لي. |

## Exercise-1

**Note:** Read the following sentences and indicate the proper and common noun:

| | |
|---|---|
| Niyāz is a very active Head in the university. | نيازُ رئيسٌ فعّالٌ في الجامعةِ. |
| Wāṣif is a simple teacher. | واصفٌ مدرِّسٌ ساذجٌ. |
| Short-tempered Fā'iq is a social man. | فائقٌ السريعُ الغضبِ رجلٌ اجتماعيٌّ. |
| They are my bosom friends. | هم أصدقاء حميمونَ لي. |
| These are noble youths. | هؤلاء فتيانُ صدقٍ. |
| This man is a guard in the college. | هذا الرجلُ حارسٌ في الكليةِ. |
| State Bank of India (SBI) is a bank whose branches are widespread. | بنكُ الولايةِ الهنديُّ بنكٌ واسعٌ فروعُه. |
| The women are less in number than the men in our country. | النساءُ أقلُّ عدداً من الرجالِ في بلادنا. |
| Your tongue may pay you respect or disrespect. | لسانك يمدحك أو يذمُّك. |
| They are such sons as their fathers are scholars. | هم أبناءٌ عالمٌ آباؤهم. |
| These are men most of them love the country. | هؤلاء رجالٌ أكثرُهم يحبّونَ الوطنَ. |
| The new VC announced to conduct the examination early. | شيخُ الجامعةِ الجديدُ أعلن بتعجيلِ الاختبار. |
| Our elder cousin has a son who is the most handsome boy of the village. | لابنِ عمِّي الكبيرِ ولدٌ هو أجملُ ولدٍ في القرية. |

| | |
|---|---|
| None misses destiny. | كلُّ إنسانٍ لا يفوته القدرُ. |
| The laborious student shall succeed. | الطالبُ المجتهدُ هو الناجحُ. |
| Did you watch new movie which contains the abuse of the Prophet. | هل شاهدتَ الفيلمَ الجديدَ الذي يشملُ شتمَ الرسولِ. |

## Exercise-2

**Note:** Read the sentences below and indicate the proper and common noun:

عزيزٌ إخصائ العين والأذن والحلقوم. فولفور قصبةٌ شهيرةٌ. الأشعةُ وسيلةٌ لفحصِ الأمراض. هذه عيادة خارجيةٌ. هم يأتون من عيادة داخلية. نيسا ممرّضةُ مستشفى هولي فيميلي. التقرير يقول إنّ له حمّى معوية. الوصفة الطبية لازمة لشراء الدواء. الفحص الذي تم إجراؤه معك ليس بما يوثق به.

## Vocabulary

| | |
|---|---|
| The ENT specialist | إخصائ العين والأذن والحلقوم |
| Town | قصبة/قصباتٌ |
| X-ray | الأشعةُ |
| Way | وسيلة/وسائل |
| To check the diseases | فحص الأمراض |
| Outdoor patient | عيادة خارجية |
| Indoor patient | عيادة داخلية |
| Name of person | نِيْسَا |
| Report | التقرير |

| | |
|---|---|
| Typhoid | حمّى معوية |
| Prescription | الوصفة الطبية |
| Medicine | دواءٌ/أدوية |
| Check up | الفحص |
| --- has been carried up | تمّ إجراؤه |
| --- that which is reliable | ما يوثق به |

# Proper Noun

## (العَلَمُ)

There is basic difference between the definite and proper noun in Arabic, therefore they need to be explained in detail. They are as follows:

**العلم** (al-'Alam) is a name of certain person, place, animal or thing, e.g. **خالدٌ**, **دلهيْ**, **أسامةُ** and **كيْسانُ**.

It is devided into twelve kinds which are as follows:

(1) Singular, e.g. **نديمٌ** and **زينبُ**.
(2) The Possessive Compound, e.g. **عبدُ اللهِ** and **زينُ العابدينَ**.
(3) The Regular Compound, e.g.**بعلبكُّ** and **سيبويهِ**.
(4) The Verbal Sentence, e.g. **جَادَ الحقُّ** and **أحمدُ اللهَ**.
(5) The Agnomen, e.g. **أبوْ بكرٍ** and **أمُّ عمرَ**.
(6) The Title, e.g. **الرّشيدُ** and **الجاحظُ**.
(7) The Collective Noun, e.g. **شَعوْبُ** and **أمُّ قشعمٍ**.
(8) Changed Noun. It is of three kinds as follows:
    (a) From verb, e.g. **شَمَّرُ**, **يَشكُرُ** and **أصْمِتُ**.
    (b) From voice, e.g. **ببّةُّ** (The nickname of 'Abdullāh bin al-Ḥārith)
    (c) From compound as regular compound etc.
(9) Extemporaneous Noun. It is of two kinds as follows:
    (a) Logical, e.g. **غطْفانُ** and **عِمْرانُ**.
    (b) Traditional, e.g. **مَحْبَبٌ** and **حَيْوَةٌ**.
(10) Celeberated Noun, e.g. **ابنُ عمرَ**, **ابنُ عبّاسٍ** and **ابنُ الزّبيرِ**.
(11) Noun with **الـ**. It is of two kinds as follows:
    (a) Integral **الـ**, **النّجمُ** (for Pleiades) and **السّمّاكُ** (for Spica

Virginis).

(b) Traditional **الـ**, **الحارثُ** and **العبّاسُ**.

(12) Explaining Noun, e.g. **زيدُ** and **ربيعةُ الفرَسِ**, **مُضَرُ الحمْراءِ** as al-Akhṭal says:

| | |
|---|---|
| وقد كان منهم حاجبٌ وابنُ أمِّهِ | أبو جندلٍ والزيدُ زيدُ المعارك |

**Exercise-1**

**Note:** Find out the proper noun in the following examples:

| | |
|---|---|
| Zāhid is looking at Su'ād. | زاهدٌ متوجِّهٌ نحوَ سعادَ. |
| There is a large number of lions in the jungles of Bihār. | كثُر أسامةَ في غابةِ بيهارَ. |
| Who will flee from the death? | مَنْ يفلتُ من شعوْبَ. |
| 'Abdullāh is the father of Muḥammad. | عبدُ الله أبو محمّدٍ. |
| Sībawayh is a celeberated grammarian. | سيبويهِ نحويٌّ كبيرٌ. |
| 'Aḥmadullāh is an expert Physician. | أحمدُ اللهَ طبيبٌ حاذقٌ. |
| Ummu 'Amr is the beloved of 'Amr bin Kulthūm. | أمُّ عمرٍو عشيقةُ عمرِو بن كلثومٍ. |
| Jāhiẓ is a great Islāmic writer. | الجاحظ كاتبٌ إسلاميٌّ كبيرٌ. |
| Remember the death. | تذكّرْ شعوبَ. |
| He belongs to Yashkur tribe. | إنه ينتميْ إلى يشكرَ. |
| Where is Babbah? | أينَ بَبَّةُ؟ |
| Ghaṭfān is one of the famous Arab tribes. | غطفانُ قبيلةٌ شهيرةٌ من العربِ. |

| | |
|---|---|
| Did Mauhab beat Makwazah? | هل مَوْهبٌ ضرب مَكْوَزَةً؟ |
| Ibn ‘Abbās thinks that al-Najm means the Pleiades. | يرَى ابن عبّاسٍ أنَّ النجمَ هو الثريّا. |
| Al-Ḥārith didn’t defeat Zayd al-Ma‘ārik. | لم يغلبِ الحارثُ على زيدِ المعارك. |

## Exercise-2

**Note:** Point out the proper noun in the examples below:

كان كانشي راما رئيسَ حزب باهوجان ساماج. شيلا ديكشيت كبيرة وزراء دلهي. ضياءُ الإسلام مدرّسٌ في مدرسةٍ حكوميةٍ. نفطويه شخصيةٌ معروفةٌ. به جربٌ يسكن في بيلريا غنج. أمُّ هانئ امرأةٌ شهيرةٌ. الكليم لقبٌ لموسى. هل تقدر على أن تهرب من شعوب. بنو تغلبَ قبيلة منيعة من العرب. قال غطفانُ لمحببٍ لإنّ ابنَ عمرَ يتفكّرُ في السمّاكِ. لعلّ النعمانَ سبَى حضر الحمراء.

## Vocabulary

| | |
|---|---|
| BSP (Bahujan Samaj Party) | حزب باهوجان ساماج |
| Personality | شخصية/شخصيات |
| Teacher | مدرّسٌ/مدرّسونَ |
| --- that you can flee | أنْ تهربَ |

# The Definite Article

## (الـ للتعريف)

Though definite article has been discussed in the previous chapter, its use in some other places needs to be clarified more.

It is like 'the' and is mostly applied to the indefinite to make it definite, e.g. **القلمُ** (The pen), **الفارغُ البالِ** (The tension-free) and **الخمسةُ عشرُ** (The fifteen).

When it is applied to sun letters (**ت, ث, د** to **ظ** or **ن**), it will be pronounced as its preceeding letter is done, e.g. **الطَّعَامُ** and **الشَّرَابُ**.

Sometimes, it comes as extra and doesn't make the thing definite, e.g. **السَّمَوْءل** and **الذيْ** and **النعمانُ** and **العبّاسُ**. It is traditional so others may not be considered on it.

As for making the indefinite numbers definite, the first part will be given **الـ** when it is compound, e.g. **الستة عشر**, the possessor will be given **الـ** when it is the possessive compound, e.g.**سبعة آلاف الدرهم** and both the parts will be given **الـ** when they are united by **و**, e.g. **الأربعة والأربعون**.

### Exercise-1

**Note:** Differentiate the noun that is definite by **الـ** from that is traditional:

| | |
|---|---|
| The money is one of the sources of honour. | المالُ من أسباب الشرف. |

| | |
|---|---|
| The short-handed man is unliked. | الرّجل القصير اليد غير محبوب. |
| Al-Ḥārith is an Arab poet. | الحارث شاعر عربي. |
| Who is coming now? | منْ يأتي الآن؟. |
| The pen which is in your hand is mine. | القلم الذي بيدك لي. |
| The six men paid this duty. | ستةَ الرجال قاموا بأداء هذا الواجب. |
| Did you take (the) 34 Rupees? | هل أخذتَ الأربعة والثلاثين روبية. |

## Exercise-2

**Note:** Differentiate the noun that is definite by الـ from that is traditional:

هناك سبعةُ الأنواعِ من البريد وهي العادي والجوّي والمستعجل والمسجّل والسريع والإلكتروني. اشتريتُ الثلاثة والعشرينَ طابعاً. الساعي البريد رجل يحملُ أكثر من المائة رسالة في حقيبته السمراء. الشيخ صباح الأحمد سموّ أمير الكويت.

## Vocabulary

| | |
|---|---|
| Kind | نوعٌ/أنواعٌ |
| Post | البريدُ |
| Ordinary Post | البريد العادي |
| Air Mail | البريد الجوّي |
| Express Mail | البريد المستعجل |
| Registered Post | البريد المسجّل |

| | |
|---|---|
| Speed Post | البريد السريعُ |
| E-Mail | البريد الإلكتروني |
| Stamp | طابعٌ/طوابعُ |
| Postman | الساعي البريد |
| Letter | رسالةٌ/رسائلُ |
| Bag | حقيبةٌ/حقائبُ |
| His Excellency the Ruler | سموّ الأمير |

# Gender

## (الجنس)

There are only two genders in Arabic, i.e. masculine and feminine. Feminine is of two kinds; literal and real. Real feminine is the names of female and words for female like **زينبُ، هِندٌ، ليلَى، أمّ، أختٌ**. In these examples **زينب، هند** and **ليلى** are the names of female but **أمّ** and **أختٌ** are the words for female.

The literal feminine is of two kinds:

**(a) Logical Feminine:**

Logical Feminine is known by three signs; **اء** or **ة** or **ى** such as:

1- **اء: صَحراءُ، غَوغاءُ، حَمراءُ، كِبرياءُ**
2- **ة: حِكمَةٌ، عِزّةٌ، صلوةٌ، زكوةٌ، جَنّة**
3- **ى: دعوَى، تقوَى، دُنيَا، عقبَى**

The broken plural (**جمعُ التكسير**) also comes under this rule.

**(b) Traditional Feminine:**

In Arabic, there are a few words for traditional feminine. Some of them are as follows:

| Meanings | Words | Meanings | Words |
|---|---|---|---|
| Quern | رحًى | Earth | أرضٌ |
| War | حربٌ | Life | نفسٌ |

| Boat | فلكٌ | Sky | سماءٌ |
|---|---|---|---|
| Hare | أرنبٌ | Stick | عصًا |
| Compromise | سُلْمٌ | Night[1] | ليلٌ |
| Eagle | عُقابٌ | House | دارٌ |
| Sun | شَمْسٌ | Eye[2] | عينٌ |
| Scorpian | عقربٌ | Wine[3] | خمرٌ |
| Tooth | سِنٌّ | Air[4] | ريحٌ |
| Axe | فأسٌ | Fire[5] | نارٌ |
| Gold | ذهْبٌ | Armour | دِرْعٌ |
| Cancer, Lobster | سَرطانٌ | Heaven | فردَوسٌ |
| Razor | مَوسَى | Well | بِئرٌ |
| Ghaul | غولٌ | Caravan | عَيرٌ |
| Shoe | نَعْلٌ | Kettle | قِدْرٌ |
| **** | **** | Six | السَّهُ (أي السّتّةُ) |

To make adjective for feminine one *round ta* 'ة' is added except in five forms where there is no difference between

[1] It's only Maulānā 'Abdul Ḥamīd Farāhī (Asbāqun-Naḥw, 1/57) who has written it as traditional feminine but I couldn't find it in the Grammar books nor in the usages of the Arabs. The compliler of the Munjid (المنجدُ) has declared it among the words which are used as masculine and feminine the both. I have pointed out this only for the researchers who are advised to light the candle at both the ends to find out the fact.

[2] And other pairs of the body, e.g. أذنٌ but cheek (خدّ) remains masculine.

[3] And its other names

[4] And its other names

[5] And its other names

masculine and feminine:

(a) **فَعُوْلٌ** which gives the meaning of active participle, e.g. **صَبُوْرٌ**, **فَخُوْرٌ** and **شَكُوْرٌ**.

(b) **فَعِيْلٌ** which gives the meaning of passive participle, e.g. **جَرِيْحٌ**, **قَتِيْلٌ** and **خَضِيْبٌ**.

(c) **مِفْعَالٌ** for exaggeration, e.g. **مِكْسَالٌ**, **مِهْذَارٌ** and **مِيْسَامٌ**.

(d) **مِفْعِيْلٌ** for exaggeration, e.g. **مِعْطِيْرٌ**, **مِنْطِيْقٌ** and **مِسْكِيْرٌ**.

(e) **مِفْعَلٌ** for exaggeration, e.g. **مِغْشَمٌ**, **مِذْعَسٌ** and **مِهْذَرٌ**.

## Exercise-1

**Note:** Read the following sentences and point out the different kinds of gender:

| | |
|---|---|
| Our country's land is furtile. | أرضُ بلدتيْ طيبةٌ. |
| O soul: Return. | يآيتها النفس ارجعيْ. |
| That big quern is of Zayd. | تلك الرّحَى الكبيرةُ لزيدٍ. |
| This house is of Sa'īd. | هذه الدارُ لسَعيد. |
| Today the air is hot. | الريحُ اليومَ شديدةٌ. |
| The night is cold. | الليلُ باردةٌ. |
| Wine is sweet but it is injurious to health. | الخمرُ لطيفةٌ ولكنها ضارّة للصّحة. |
| War is unliked but it is sometimes liked to be useful. | الحربُ كريهةٌ ولكنها محبّبة إفاديتُها في بعضِ الأحيانِ. |
| That war-boat belongs to the country. | تلك الفلكُ الحربيةُ للدولة. |
| O my daughter: Be thankful not proud. | كونيْ شكوراً لا فخوراً يا ابنتي: |

| | |
|---|---|
| The woman is a talkative animal. | المرأةُ تكونُ حيواناً منطيقاً. |
| My eye is acking. | عينيْ توجعنيْ. |
| The eagle is onrushing on the chicken. | العقابُ منقضّةً على الفرخِ. |
| The sun is shining. | الشمسُ طالعةً. |
| The shoe thrown on Bush became high in price. | النعلُ المطرودةُ على بُشَ غلي ثمنُها. |

## Exercise-2

**Note:** Read the sentences and find out the different kinds of gender:

أرضُ منطقتيْ أخصبُ من أرضِ دلهيْ. منْ رضي بالقدرِ فله نفسٌ مطمئنّةٌ. السماءُ ممطرةٌ. انكسرت عصاي حينما ضربتُ بها الحيّةَ. كانتِ الليلُ حارّةً بالبارحةِ. داريْ بعيدةٌ من المكتبِ المركزيّ. أيتها العينُ لا تسكبِيْ الدموعَ فتأذّي. الخمرُ داءٌ ولكنها دواءٌ في بعض الأحيانِ. أيها الآباءُ صونوا أطفالَكم من الريحِ الباردةِ. النارُ خيرُ رفيقٍ ولكنها ألدُّ عدوٍّ. في غابرِ الزمانِ كان النسوةُ يُدِرْنَ الرحى بالأيدي. الحربُ لازمةٌ لإقامةِ الأمنِ. الفُلك التي ركبناها بالأمسِ قد غرقتْ اليومَ. الأرنبُ لم تكدْ تباريْ الغيلمَ. انكسرتِ السلّمُ حينما كاد الولدُ أن يصلَ إلى السقفِ. العقابُ محلّقةٌ في السماءِ طلباً للرزقِ. كنتُ أمرُّ في شارعٍ إذ وقَع نظري على امرأةٍ جريحٍ ضربها سائقٌ مسكيرٌ. الشمسُ حارّةٌ. القدحُ موضوعةٌ. هم السهُ السفلى. ربما تلدغُ العقرب فيموت المرءُ. الفردوسُ حقٌّ للصالحين. عندما تصيبُ السرطانُ الناسَ فلا ينفلتُ من الموتِ إلا قليلاً.

## Vocabulary

| | |
|---|---|
| More furtile | أخصبُ |

| | |
|---|---|
| --- was pleased | رضِي |
| destiny | القدر/الأقدار |
| Soul | نفسٌ/نفوس |
| Satisfied | مطمئنّة/مطمئنّاتٌ |
| Raining | ممطرةٌ/ممطراتٌ |
| --- was broken | انكسرتْ |
| Snake | حيةٌ/حيّاتٌ |
| Hot | حارّةٌ |
| The previous night | البارحةَ |
| Central Office | المكتب المركزي |
| Don’t shed | لا تسكبِيْ |
| Tear | دمعٌ/دموعٌ |
| --- you face problem | تأذّي |
| Disease | داءٌ/أدواءٌ |
| Air | ريحٌ/رياحٌ |
| Old | غابرٌ |
| --- they (f) worked a mill | يُدِرْنَ |
| --- to establish peace | إقامةُ الأمنِ |
| We rode | ركبنا |
| --- was drowned | غرقتْ |
| Hare | أرنبٌ/أرانبُ |
| Couldn’t | لم تكدْ |

| | |
|---|---|
| He competes | تباريْ |
| Tortoise | غيلمٌ (سُلحفاة) |
| Hovering | محلّقةَ/محلّقاتٌ |
| Injured | جَريحٌ |
| Drunken | مِسكيرٌ |
| Hot | حارّةٌ |
| --- is put | موضوعةَ |
| Low | السُفلَى |
| --- stings | تلدغُ |
| --- dies | يموتُ |
| Right | حقٌّ/حقوقٌ |
| Good | صالحٌ/صالحونَ |
| --- gets rid of --- | ينفلتُ من --- |

# Defective Verbs

## (الأفعال الناقصة)

The verbs that necessarily cause *ḍammah* to their subjects and *fatḥah* to their predicates are known as 'Defective Verbs'. Because they function as **كانَ** does, they are also called as '*the sisters of* **كان**'.

Some of them with their used forms, are given below:

- **كانَ/يكونُ/كنْ/كوناً**
- **أصبحَ/يُصبحُ/إصباحاً**
- **أضحَى/يُضحيْ/ضحًى**
- **بات/يبيتُ/بيتوتةً**
- **ما انفكّ/لا ينفكّ**
- **ما فتِيَ/لا يفتأ، يفتأ**
- **إن**
- **لا**
- **صَار/يصيرُ/صيرورةً**
- **أمسَى/يُمسيْ/مساءً**
- **ظلّ/يظِلّ/ظلال**
- **ما برِح/لا يبرَح**
- **ما زال/لم يزل/لا يزال**
- **ليس** and its other forms
- **ما**
- **لاتَ**

All of above verbs give the meaning of 'to become at some particular time', e.g. **أصبح الطفل مريضاً** (The child fell ill in the morning.) But it doesn't mean that they are not used for the meaning of 'becoming without any fixed time', e.g. **أصبحت السماء متغيّمة** (The sky became cloudy.). In some cases, **كان** means 'to be for a long time' especially when it is used for the Almighty Allāh such as **كان الله غفوراً رحيماً** (Allah is ever forgiving and merciful.)

**Examples**

| | |
|---|---|
| The train was standing. | كان القطارُ قائماً. |
| The girl was sleeping. | كانت البنتُ نائمةً. |
| Allāh is ever powerful. | كان اللهُ قديراً. |
| The sky became cloudy. | صارتِ السماءُ مُتغيِّمةً. |
| The day became dark in the morning. | أصبح النهارُ مظلماً. |
| The student became laborious after failure. | أصبح الطالبُ مجتهداً بعد الخيبةِ. |
| The child became patient (fell ill) in the evening. | أمسى الطفلُ مريضاً. |
| The day became cloudy at forenoon. | أضحى النهارُ متبلّداً بالغُيُومِ. |
| The men remained resistant. | ظلّ الرجالُ عاكفينَ. |
| The man spent the night standing. | بات الرجلُ قائماً. |
| The car remained out of order. | ما برحتِ السيّارةُ معطّلةً. |
| The students remained on strike. | ما انفكّ الطلابُ مضربينَ عن الدرسِ. |
| The demonstrators continued to raise slogans. | ما زالَ المظاهرونَ رافعينَ الهتافَ. |
| The child went on weeping. | ما فتيَ الطفلُ باكياً. |
| The chair is not comfortable. | ليس الكرسيُّ مرفّهاً. |
| None is better than anyone except by the godliness. | إنْ أحدٌ خيراً من أحدٍ إلا بالتقوى. |
| The men are not guided. | ما الناسُ راشدينَ. |
| You are not real student. | لا أنت طالباً حقّاً. |

| | |
|---|---|
| The rivals ashamed while it was not the time for their shame. | ندِم البغاة ولات ساعةَ مندمِ. |
| I am not going from here. | لستُ بذاهبٍ من هنا. |
| He is not a humanbeing. | ما هذا ببشرٍ. |

Sometimes, when **لا يفتأ** and **لا يبرح** are used after an oath they come without **لا**. In such cases **لا** is elided there. For example, it came in the Qur'an:

**"قالوا تالله تفتأ تذكرُ يوسفَ حتى تكونَ حرضاً أو تكونَ من الهالكينَ". (**سورة يوسف: ٨٥)

**Tr.** They said, 'By Allāh, thou wilt not cease talking of Joseph until thou art wasted away or thou art of those who perish.

The pre-Islamic Poet Imru-'ul-Qays says:

| | |
|---|---|
| **فقلت يمين الله أبرح قاعـــــداً** | **ولو قطّعوا رأسي لديك وأوصالي** |

In most cases the predicates of these defective verbs are noun or active/passive participle or adjective. They remain elided there if they are replaced by another predicate different from them. For example, **كنتُ من طلابِ الجامعةِ**. Here it means **كنت معدوداً منْ طلابِ الجامعةِ**.

In most cases the subject comes before the predicate but it is also permitted to be preceded by the predicate, e.g. **كان حقّاً علينا نصرُ المؤمنين** (The help of the believers was mandatory upon us.) and **أصبحتْ متغيِّمةً السماءُ** (The sky became cloudy.)

## Exercise

**Note:** Read the following sentences and underline the defective verbs:

كانتِ السماء صافيةً. إنّ الآباءَ كانوا هم المسئولينَ عن تربيةِ أولادهم. منْ

لم يكنْ ينتظرُ طلوعَ الشمس في الشتاء؟ كان اللهُ عفواً غفوراً. صارتِ السيارةُ عاطلةً بعد أن اصطدمتْ. أصبح الليل مبصراً عندما جاء الكهرباءُ. أصبح المريضُ صحيحاً ولكنه أمسى شديداً مرضُه. ظلت الطائرةُ قائمةً لأيام بعدما أصبحت السماءُ متغيّمةً. بتُّ جالساً في القطارِ لازدحامِ المسافرينَ. لا يفتأ العلمُ مكرَّماً ما دام الجهلُ شائعاً. لستُ كاذباً فيما أقولُ. لا أنتَ سائقاً مجرَّباً. إنْ هذا إنساناً. لات ساعةَ دراسةٍ. ليس القول بمعادلٍ للعمل. ما أنتَ بقادمٍ اليومَ.

## Vocabulary

| | |
|---|---|
| Clear. | صافيةٌ/صافياتٌ |
| To rise | طلوعٌ |
| Winter | الشتاءُ |
| Pardoner | عفوٌّ |
| Forgiver | غفورٌ |
| Unable to work | عاطلةٌ/عاطلاتٌ |
| It collided | اصطدمتْ |
| Bright | مبصرٌ |
| Electricity | الكهرباءُ |
| Cloudy | متغيّمةٌ |
| Crowd | ازدحامٌ |
| Common | شائعٌ/شائعونَ |
| Experienced | مجرّبٌ/مجرّبونَ |
| Equial to | معادلٌ |

# Semi-Defective Verbs

## (أفعال المقاربة والرجاء والشروع)

Infact *Semi-Defective Verbs* are very similar to the *Defective Verbs*. They are applied to the nominal sentence except that their predicate is always a verbal sentence. These verbs are divided into three groups according to their meanings, which are as follows:

(1) The Verbs that give the meaning of being near or close to something, e.g. **كَادَ, كَرُبَ** and **أَوْشَكَ**.
(2) The Verbs that give the meaning of hope for something, e.g. **عَسَى, حَرَى** and **إِخْلَوْلَقَ**.
(3) The Verbs that give the meaning of beginning of anything, e.g. **شَرَعَ, أَنْشَأَ, أَخَذَ, جَعَلَ, طَفِقَ, عَلِقَ, أَقْبَلَ, قَامَ** and **هَبَّ**.

Sometimes, '**أَنْ**' of verbal noun is applied to the predicate that comes in the shape of the Aorist. Its avoidance is sometimes mandatory as well as its application is. And sometimes both the applications are permitted. The details are as follows:

(a) Its application is a must in **حَرَى** and **أَوْشَكَ**.
(b) Its avoidance is a must in all the verbs that give the meanings of being near.
(c) It is generally applied to **أَوْشَكَ** and **عَسَى** but its avoidance is too permitted.
(d) It is generally applied to **كَادَ** and **كَرُبَ** but its application is too permitted.

**Examples:**

| | |
|---|---|
| The disease was about to kill the patient. | كاد الداءُ يُهلكُ المريضَ. |
| The rain was about to fall. | كاد المطرُ أن ينزلُ. |
| The child was about to collide with the car. | كرُب الطفلُ يصطدمُ بالسيارة. |
| I was close to achieve the goal. | كربتُ أن أظفر بالمراد. |
| The train was about to start. | أوشك القطار أن يتحرّك. |
| The electricity was about to go. | أوشك الكهرباء تنقطع. |
| It was hoped that the patient would be cured. | عسَى المريضُ أن يُشفَى. |
| It was hoped that the building would be completed. | عسى البناءُ يكمُل. |
| It was hoped that the book would be completed. | حرَى الكتابُ أن ينتهي. |
| It was hoped that the fruit would fall. | اخْلوْلق الثمرُ أن يسقط. |
| It was hoped that the dog wouldn't bark. | اخلولق الكلب لا ينبح. |
| The machine began to work. | شرعت الماكينة تعمل عملها. |
| The patient began to move. | أنشأ المريض يتحرّك. |
| The child began to walk. | أخذ الطفلُ يمشي. |
| The teacher began to teach. | جعل المعلّمُ يعلّمُ. |

| | |
|---|---|
| The air began to blow. | طفِق الهواء يهبُّ. |
| The gate began to be opened. | علِق البابُ ينفتحُ. |
| The star began to shine. | أقبل الكوكبُ يتلألأ. |
| The fan began to move. | قامت المروحةُ تدورُ. |
| The computer began to work. | هَبَّ الكمبيوتر ينشغلُ. |

## Exercise

**Note:** Point out *Semi-Defective Verbs* in the following sentences:

كادت الشمس تغرب. كرب الدواء يؤثّر. أوشك النجمُ يلمع. عسى الله ينعم علينا. حرى المريض يشفى. اخلولق المطر أن ينزل. شرع القاضي يسمع. أنشأت الخطبة تُنشَرُ. أخذ المؤذّن يرفع صوته بالأذان. جعل القلم يكتب. طفق المدير يأتي المكتب. علق الشارع يُبنَى. أقبل البيانُ يُنشرُ. قامت الحكومة تمنع بناء المباني الجديدة. هبّ الطفل يدبُّ.

## Vocabulary

| | |
|---|---|
| --- it (f) sets | تغربُ |
| --- it (m) effects | يؤثّرُ |
| --- it (m) shines | يلمعُ |
| --- he is to be cured | يُشفَى |
| --- he calls | يرفَعُ صوتَه بالأذانِ |
| --- it (m) is built | يُبْنَى |
| --- it (f) stops/prohibits | تمنَعُ |
| --- he scrolls | يدبُّ |

# Adjective of the Comparative and the Superlative Degrees

## (اسم التفضيل)

It is an adjective or adjectival noun derived from Triliteral verb on the form of **أَفْعَلُ** for masculine and **فُعْلَى** for feminine whose plurals are **أَفْعَلُوْنَ/أَفَاعِلُ** and **فُعْلَيَاتٌ/فُعْلٌ** respectively.

**Conditions:** It must be derived from the following:

(a) A verb not noun
(b) A verb that may be changed into other cases
(c) A verb that may differentiate
(d) A Triliteral verb not quadriliteral
(e) A complete not defective verb
(f) A positive not negative verb
(g) An active voice not passive voice
(h) A verb from which no adjective comes on the form of **أَفْعَلُ**.

If any of the verbs fails to have above-mentioned conditions then it could be made by replacing the targeted adjective by **أَشَدُّ** or **أَكثَرُ** with the *maftūḥ* targeted verb, e.g. **أَشَدُّ استخراجاً** and **أكثر ابتهاجاً**.

**Conditions for Comparative Degree:** To derive an adjective of comparative degree it should come:

(a) Singular not plural

(b) Masculine not feminine

(c) Common not proper, e.g. **أنا أحلم منك**.

(d) And 'than' would be used in place of **مِنْ**, e.g. **الرجالُ أفضلُ النساءُ أصبرُ من الرجالِ**[1] and **من النساءِ**.

(e) And if there is used a proper word by the possession or with **الـ** then the adjective can be used singular and plural the both and there is no need of similarity for feminine, e.g. **فاطمةُ أفضلُ الأنبياءُ أفضلُ الناسِ/أفاضلُهم, الزينباتُ أفضلُ الفتياتِ/فُضْلَياتُهنّ** and **النساءِ/فضلاهنّ.**

**Adjective of Superlative Degree:** To make the adjective of superlative degree the following conditions are applied:

(1) It should be exactly used like the proper noun by making the adjective proper with **الـ** or by possession, e.g. **الرجالُ الأفضلونَ, زينبُ الفضلَى الهندانِ فُضْلَيَا النساءِ, الزينباتُ الفضلياتُ**.

(2) Or it may be common noun possessed by the word of same gender that can be singular or plural according to the noun, e.g. **زينبُ أفضلُ إمرأة** and **الزينباتُ أفضل فتياتٍ**.

## Examples:

| | |
|---|---|
| Mājid is farther than Khālid. | ماجدٌ أبعد من خالدٍ. |
| Shāhid and Zāhid are more generous than Rāshid and Nāṣir. | شاهدٌ وزاهدٌ أجودُ من راشدٍ وناصرٍ. |
| Muḥammads are the most wise men. | محمّدونَ أحلمُ رجالٍ. |
| The horse is faster than the camel. | الفرسُ أسرعُ من الإبل. |

[1] Sometimes, '**مِنْ**' remains understood, e.g. the poet al-Farazdaq said:

| | |
|---|---|
| **إنّ الذيْ سمك السماءَ بنى لنا** | **بيتاً دعـائمُه أعـزّ وأطولُ** |

It means '**أعزُّ مِنْ دعائمِ كلّ بيتٍ وأطول**'. But it will necessarily be omitted in '**آخرُ**' when it is indefinite, e.g. **جاءنيْ زيدٌ ورجلٌ آخرُ** and **مررْتُ به وبآخرَ**.

| | |
|---|---|
| The dog is more accompanying than cat. | الكلبُ أتبعُ من القطِّ. |
| The men are more manageable than the women. | الرجالُ أقومُ من النساءِ. |
| The women are more beautiful than the men. | النساءُ أجملُ من الرجالِ. |
| Al-Hind is the most eloquent person in Arabic. | الهندُ أعربُ إمرأةٍ. |
| Fāṭimahs are the most beloved women to me. | الفواطمُ أحبُّ فتياتٍ إليّ. |
| ‘Abdullāhs are the most knowledgeable persons. | العبادلةَ أعلمُ رجالٍ. |
| The woman is more praying than the man. | المرأةُ أكثرُ عبادةً من المرءِ. |
| The humanbeing is more detective than the animal. | الإنسانُ أشدُّ استخراجاً من الحيوانِ. |

## Exercise

**Note:** Read the comparative and superlative degrees in the sentences below and underline them:

سعيدٌ أسرعُ من وسيمٍ. باقرُ أقوَى منّا. عيناءُ أجملُ من صفراءَ. فاطمةُ أعقلُ من هؤلاء. زيدونَ أعلمُ رجالٍ. الرجالُ أكثرُ استخداماً للعقلِ من البهائمِ. عائشةُ أصغرُ زوجاتِ النبيّ. مريمُ أعفُّ امرأةٍ في العالمِ. الخطبةُ البتراءُ ما لم تبدأ بحمد الله وصلاة رسوله.

## Vocabulary

| | |
|---|---|
| --- more speedy | أسرعُ |

| | |
|---|---|
| Wiser | أعقلُ |
| The most knowledgeable | أعلمُ رجالٍ |
| --- use their intellect more than | أكثر استخداماً للعقل |
| Wife | زوجةٌ/زوجاتٌ |
| Prophet | نبيٌّ/أنبياءُ |
| The purest woman | أعفُّ امرأةٍ |
| World | عالمٌ/عوالمُ |
| The defective speech | الخطبةُ البتراءُ |
| Praise | حمدٌ |
| Prayer | صلاةٌ |

# Exclamation

## (التعجب)

To show surprise or wonder in Arabic is called '**التعجب**' and the thing or person at whom wonder is showed is called '**المتعجّب منه**' (The wonderful/Astonishing). There are three ways to make **التعجب** which are as follows:

(a) That 'the wonderful thing' may be used as 'the noun called' does, e.g. **يا ماءُ** (What a deep water!), **يا حرُّ** (How a sever heat!) and **يا جمالَ التاجِ** (What a beautiful the Tāj!).

(b) That one 'أ' is suffixed to 'the wonderful thing', e.g. **يا ماءا** (What a deep water!), **يا حرًّا** (How a sever heat!) and **يا جمالً التاجا** (What a beautiful the Tāj!).

(c) That 'the wonderful thing' is given *kasrah* by adding one *maftūḥ* '**لَـ**', e.g. **يا لَلماءِ** (What a deep water!), **يا لَلحرِّ** (How a sever heat!) and **يا لَجمالِ التاجِ** (What a beautiful the Tāj!).

### Exercise-1

**Note:** Point out the words where 'wonder' has been shown:

| | |
|---|---|
| How a severe cold! | يا بردُ! |
| How a darkness! | يا سوادَ الظلامِ! |
| How the width of the house! | يا لسعةِ البيتِ! |
| How the brightness of the day! | يا وضح النهارا! |
| How the depth! | يا عمقا! |

## Exercise-2

**Note:** Find out the words where 'wonder' has been shown:

يا مرارةُ! يا غنما! يا جمالَ البنتِ! يا قوةَ الشابّا! يا لَلسمنِ! يا لَجدةِ الأسبابِ! يا اصفرارَ قرصِ الشمسِ! يا بياضَ يديِ المرأةِ! يا لَشيبِ الرّجلِ! يا سرعةُ!

## Vocabulary

| | |
|---|---|
| Bitterness | مرارةٌ |
| Strength | قوّةٌ |
| Fatness | سمنٌ |
| Newness | جدّةٌ |
| Yellowing/Yellowness | اصفرارٌ |
| Cake | قرصٌ/قروصٌ |
| Old age | شيبٌ |

# Seeking Help

## (الاستغاثة)

Calling for help in trouble time is called 'الاستغاثة' (al-Istighāthah). The person whose help is sought is called 'مستغاث' (Mustaghāth), the person for whom the help is sought is called 'مستغاث لأجله' (Mustaghāth Li Ajlihi) and the trouble for which help is sought is named as 'مستغاث منه' (Mustaghāth Minhu).

There is only one letter for seeking help, i.e. يا, e.g. يا لَلكرامِ لِلمحتاجينَ. The letter for seeking help and the person from whom help is being sought could not be omitted. As for the person for whom help is sought he could be omitted. There are three ways to use the person whose help is being sought. They are as follows:

(a) That he is used as 'the noun called', e.g. يا قومُ للمظلومِ (O the people: Help the oppressed.) and يا زعيمُ للأتباعِ (O the leader: Take care of the followers.).
(b) That one 'أ' is added to it, e.g. يا قوما للمظلومِ (O the people: Help the oppressed.) and يا زعيما للأتباعِ (O the leader: Take care of the followers.).
(c) That *maftūḥ* 'لـ' is prefixed to it, e.g. يا لَلقومِ للمظلومِ (O the people: Help the oppressed.) and يا لَلزّعيمِ للأتباعِ (O the leader: Take care of the followers.).

It should be noted here that the 'لَـ' prefixed to the person whose help is sought is in accusative case and the 'لِـ' prefixed to the person for whom help is sought is in genitive case.

The trouble for which help is sought is in genitive case by the preposition **'مِنْ'**, e.g. **يا لشيخِ الجامعةِ من منعِ الإضراب** (O the Chancellor: Help in putting the strike off.).

## Exercise-1

**Note:** Read the following sentences and indicate the place where help has been sought:

| | |
|---|---|
| O People: Help the helpless. | يا ناسُ للمخذولِ. |
| O Students: Help the teacher. | يا طلابا للأستاذِ. |
| O the Crew: Save the aeroplane. | يا للطاقمِ لصيانةِ الطائرة. |
| O the Fathers: Save the sons from being ruined. | يا للآباءِ من ضياعِ الأولادِ. |
| O Son: Take care of the mother. | يا ابنُ للأمِّ. |
| O the Villagers: Help the poor of the area. | يا أهاليْ القريةِ لفقراء الدّيارِ. |

## Exercise-2

**Note:** Read the following sentences and point out the place where help has been sought:

يا للأنصارِ للمهاجرينَ. يا للجنودِ للغارقينَ في السيلِ. يا قوما للبائسينَ. يا للأغنياءِ لفقراءِ منطقتكم. يا للزعيم لمنعِ الناسِ من الانتحارِ. يا مصلّينَ لمن لا يؤمنُ من جواركم. يا سائقينَ للراجلينَ.

## Vocabulary

| | |
|---|---|
| Helper | ناصرٌ/أنصارٌ |
| Migrant | مهاجرٌ/مهاجرونَ |
| Armyman | جندٌ/جنودٌ |

| | |
|---|---|
| Drowned | غارقٌ/غارقونَ |
| Fluid | سيلٌ/سيولٌ |
| People/Nation | قومٌ/أقوامٌ |
| Poor | بائسٌ/بائسونَ |
| Area | منطقةٌ/مناطقُ |
| Suicide | انتحارٌ |
| --- the person who offers prayer | مصلٍّ/مصلّونَ |
| Neighborhood | جوارٌ |
| Pedestrian/Going on feet | راجلٌ/راجلونَ |

# Mourn

## (النُدْبَة)

**الندبة** (al-Nudbah) means to mourn for any person or to call the person by whom you are harmed. The person who is called is named as '**مندوبٌ**' (Mandūb). The letter used for this purpose is '**وا**' or '**يا**' when there is no doubt.

It should be noted that 'the person mourn for'/'called upon' and the letter of mourn/call cannot be omitted.

There are three ways to show mourn for someone, which are as follows:

(a) That 'the person mourned for' may be used as 'the noun called', e.g. **وا حسينُ** (Alas! Ḥusayn.) and **وا حرَّ قلبيْ** (Alas! The heat of my heart.).
(b) That one '**ا**' is suffixed to 'the person mourned for', e.g. **وا حسينا** (Alas! Ḥusayn.) and **وا منْ حفَر بئرَ زمزما** (Halloo! That who has dug the Well of Zamzam.).
(c) That '**اهْ**' are suffixed to 'the person mourned for', e.g. **وا حسيناهْ** (Alas! Ḥusayn.) and **وا كبداهْ** (Alas! The liver.).

'The person mourned for' can be proper noun, possessive compound and the related pronoun which is famous with its relation, e.g. **وا حسينُ** (Alas! Ḥusayn.), **وا غسيلَ الملائكةِ** (Alas! That who got bathed by the angels.) and **وا من أوجد الساعةَ** (Hallo! That who invented the watch.).

**Note:** The common noun cannot be 'the person mourned for' and the '**هْ**' of mourn always come at the end.

## Exercise-1

**Note:** Read the sentences below differntiating ‘the person mourned for’ and the letters of mourn:

| | |
|---|---|
| Alas! My uncle. | وا عمّاه |
| Alas! My nephew. | وا ابنَ أختيْ |
| Alas! The Builder of GT Road. | وا منْ بنى شارعَ غراند ترنك |
| Alas! The Conqueror of Sind. | وا من فتح السندا |
| Alas! Rashīd. | وا رشيدُ |
| Alas! The person who discovered India. | وا منْ بَحَثَ عنِ الهندِ |

## Exercise-2

**Note:** Differntiate ‘the person mourned for’ and the letters of mourn:

وا خليليْ. وا فراهيا. وا هارونُ. وا منْ بنى بيتَ الحكمةِ. وا صاعدَ قمةِ ماؤنت إوريستَ. وا منْ بنى التاجا. وا عبدَ اللهِ. وا شبلياه. وا من كتبَ حياتيا.

## Vocabulary

| | |
|---|---|
| Friend | خليلٌ/أخلّاءُ |
| That who mounted | صاعدٌ/صاعدونَ |
| Summit | قمّةٌ/قِمَمٌ |
| Ḥayāti (Title of the autobiography of Dr. Aḥmad Amīn) | حياتيْ |

# Accusative Case after Omission

## (النصب على الحذف)

There are almost thirteen places where the verb remains hidden being deputized by the infinitive or noun. These places are illustrated by the examples below:

1. **الأمر [(The Positive) Imperative]:** Sometimes, the imperative is omitted and replaced by the infinitive which also works like the verb, e.g. **(أي صبراً على الأذى** **اصبرْ على الأذى)** (Keep patience on the trouble.) and **إكراماً ضيوفَك (أي أكرمْ ضيوفَك)** (Respect your guests.)
2. **النهي [The Negative) Imperative]:** The same happens with the negative imperative but there is a condition that it should be preceded by the positive imperative, e.g. **(أي اجتهدْ ولا تكسلْ) اجتهاداً لا كسلاً** (Work hard, don't be lazy.) and **(أي رِثْ لا تعجلْ) ريثاً لا عجلةً** (Be slow, don't be haste.)
3. **الدعاء (Prayer/Curse):** When someone prays for someone or curses upon him, e.g. **(أي رعاك الله) رعْياً لك** (May Allāh save you.) and **(أي أبْأسَك الله) بؤساً لك** (May Allāh make you poor.)
4. **الوصف/على المدح والذمّ والترحّم (Adjective/for Praise, Abuse and Mercy):** Sometimes, verb is omitted and 'adjective' is used in accusative case for praise, abuse or mercy, e.g. **الحمدُ لله الحميدَ (أي أمدحُ الحميدَ)** (I praise Allāh the Praiseworthy.), **أعوذ بالله من إبليس اللعينَ (أي أذمُّ اللعينَ)** (I seek Allāh's refuge from the cursed Devil.) and **ترفّقْ بخالدٍ**

**المسكينَ (أي اترحّم عليه)** (Be merciful to the poor Khālid.)

5. **التحذير (Warning):** It happens so when someone is warned from doing something. Here the verbs, **إحذرْ**, **تجنّبْ**, **قِ** and **توقَّ** etc., are omitted, e.g. **(أي اجتنبِ الكسلَ)** (Avoid laziness.) and **(أي أتركِ الخداعَ الخداعَ)** (Leave cheating.)

The person who is warned is called '**مُحَذَّرٌ**' (the person warned) and the thing from which it is warned is called '**مُحَذَّرٌ منه**' (the thing warned from). They are used in several ways which are as follows:

(a) The 'thing warned from' may come as singular in both the nominative and accusative cases. When it is in nominative case, the predicate will be omitted and the 'thing warned from' will be subject, e.g. **الكذبُ (مبغوضٌ)** (Telling a lie is hated.) and when it is in accusative case, the verb will be omitted, e.g. **(تجنّبِ) الكذبَ** (Avoid telling a lie.)

(b) The 'thing warned from' may come as singular and twice but it must be in accusative case, e.g. **(تجنّبْ) الكذبَ الكذبَ** (Avoid telling a lie.) and **(اتركْ) الكسلَ الكسلَ** (Leave laziness.).

(c) Both the 'thing warned from' and 'the person warned' are united by '**و**' or there are two 'things warned from' and come unitedly by **و**, e.g. **ثيابَك والمطرَ (باعدْ ثيابَك من المطر)** (Put your clothes away from the rain.) and **(تجنّبْ ----- ) الكذبَ والخداعَ** (Avoid telling a lie and cheating.)

(d) It may be warned by '**إيّا**'. In this case 'the person warned' should be united by the letter of warning and 'the thing warned from' will be united to 'the

person warned' by '**و**'. And the verb involved will necessarily be omitted, e.g. **إيّاك والرياءَ (باعدْ نفسَك من الرياء)** (Put yourself away from sort of show.)

(e) In the case of (d), 'the thing warned from' may be united with 'the person warned' by the preposition '**من**', e.g. **إيّاك من الكبَر (باعدْ نفسَك من الكبَر)** (Put yourself away from pride.)

(f) In the same case it is permitted that 'the letter of warning' and 'the warned person' are repeated and 'the thing warned from' may be united with 'the person warned' by the preposition '**من**', e.g. **إيّاك إيّاك من الكبَر (باعدْ نفسَك من الكبَر)** (Put yourself away from pride.)

(g) It is also permissable that 'the person warned' may come with 'the letter of warning' and 'the thing warned from' may come with '**أنْ**' of the infinitive, e.g. **إيّاك أنْ تكذبَ (أي باعدْ نفسَك أن تكذبَ)** (Avoid telling a lie.) and **إيّاكم أنْ تسرفوا (باعدوا أنفسَكم أن تسرفوا)** (Avoid wasting money.)

(h) Both 'the person warned' and 'the letter of warning' are repeated with '**أنْ**' of the infinitive applied to 'the thing warned from', e.g. **إيّاك إيّاك أنْ تشتمَ أحداً (باعدْ نفسَك من أنْ تشتمَ أحداً)** (Avoid abusing anyone.)

**6. الإغراء (Exciting):** Here one excites the other about something. The 'thing excited about' is called as '**مُغْرًى به**'. It is mostly in accusative case. There are three ways to use it:

(a) That 'the thing excited about' may be singular and in nominative or accusative cases. When it is in nominative case, it will be subject whose predicate will be omitted and when it is in accusative case, it

will be object of omitted verb, e.g. **الصدقُ (محبوبٌ)** (The truth is loved.) and **الصدقَ (إلزمْ ---)** (Speek truth always.)

(b) That 'the thing excited about' may come twice and in accusative case. In this case it will be the object of omitted verb, e.g. **الصدقَ الصدقَ (إلزمْ -----)** (Speak truth always.)

(c) That two 'things excited about' may come together with the condition that they should be united with **و** and in accusative case, e.g. **الصدقَ والأمانةَ (إلزمْ -----)** (Always speak the truth and take care of trust.). In this case too 'the things excited about' will be the object of the omitted berb.

7. **الحصر بالمصدر (Emphasis through Infinitive):** When the verb of the same infinitive is the predicate of an essencial noun (**الاسم العين**) with the condition that the infinitive is repeated or '**ما**', '**إلّا**' and '**إنما**' are used for putting emphasis, the infinitive will be in accusative case and the verb will be omitted, e.g. **أنت فهماً فهماً (أي تفهمُ فهماً)** (You understand it well.), **زيدٌ سيراً سيراً (أي يسيرُ سيراً)** (Zayd is moving well.), **إنما أنتَ تربيةَ الأولادِ (أي تربّيْ الأولادَ)** (You should upbring your children.) and **إنما هولاء سيراً سيراً (أي يسيرون سيراً)** (They travel extensively.).

8. **المفعول معه (Adverb of Company):** It is an adverb that shows the company of anything with **و** which gives the meaning of **مع**, e.g. **اتركِ المغترَّ والدهرَ** (Leave the deceived person and the time.) and **اذهبْ والشارعَ الجديدَ** (Go through this new road.). It comes in accusative case for the unavailability of its linker with the other object or word. Therefore when the conjunction is correct both the

options will be o.k, e.g. **سار الأميرُ والجندَ/الجندُ** (The prince went with the army.). Sometimes, the adverb of company is used after '**ما**' and '**كيف**' then in this case '**كنتُ**' and '**تكون**' will be omitted, e.g. **كيف أنتَ وأبا عمر** (How are you and Abū ʿUmer?). Occasionally, it is in nominative or genitive case, e.g. **ما شأنُ قيسٍ والبُرِّ تسرقُه؟** (How is Qays and why do you steal the wheat?) and **ما أنتَ وعبدُ الله؟** (How are you and 'Abdullāh?) but here accusative case may also be permitted.

9. **الإجابة (Reply):** Some of the infinitives are used dual but they mean only 'repetition' of the verb or 'abundance' in its meaning. They are possessed by their objects and come in accusative case omitting the verb, e.g. **لبَّيْك (أي حنانَيْك (أي تحنَّنْ تحنُّناً بعدَ تحنُّنٍ)** and **ألِبُّ لك إلباباً بعدَ إلبابٍ)**. All such infinitives come alone except '**سَعْدَيْك**' that necessarily comes unitedly with '**لبَّيْك**'.
10. **الاستنكار (Disapproval):** If the infinitive in accusative case comes after the *hamzah* of interrogation that means to rebuke, to wonder and to show trouble then the verb will be omitted, e.g. **أ تواني وقد جدّ قرناؤك (أي أ تتوانى)** (Are you so slow while your rivals have fastened their pace.), **أ سجناً واشتياقاً (أ أكون مسجوناً وأشتاقُ)** (Do I remain in jail and I fall in love.) and **أ شوقاً ولما يمضِ لي غيرُ ليلةٍ (أ اشتاقُ ----)** (Do I wish ----)
11. **الشرط (Condition):** When **إنْ**, **لو** and **أما** that give the meaning of condition are applied to '**كان**' with its subject or predicate, '**كان**' and its subject will be understood hidden and the predicate will remain in accusative case, e.g. **الناسُ مجزيّون بأعمالهم إنْ خيراً فخيرٌ وإنْ شرّاً فشرٌّ (أي إنْ كان عملُهم خيراً---وإن كان عملُهم شراً)** (The people will face the

consequence of their deeds, good or bad, accordingly.), **إدفعِ الشرَّ ولو إصبعاً (أي ولو كان قدرَ إصبع)** (Remove the evil though it's as much as the measurement of one finger.) and **أما أنتَ منطلقاً انطلقتُ (أي لإنْ كنتَ منطلقاً ---)** (If you had gone I would have gone.)[1].

**12. توضيح الجمل الخبرية (Explanation of the Informative Sentence):** In this kind of sentences the omissions are followed that, is that:

(a) Sometimes, verb is omitted and it is deputized by an infinitive in accusative case, to explain the informative sentences, e.g. **الوطنُ متقدّمٌ دعوةَ المواطنين (أي يدعو إليه المواطنون)** (The call of the citizens: The country is to be preferred.)

(b) When infinitive is the explanation of the result of its preceding sentence, the verb will be necessarily omitted and the infinitive will be in accusative case, e.g. **حتى إذا أثخنتموهم فشدّوا الوثاقَ فإمّا منّاً بعدُ وإمّا فداءً (أي تمنّون منّاً وتفدون فداءً)** (Even though you have defeated them badly and tightened them with rope, you will have either be sympathized with them or leave them on ransom.)

(c) There are some infinitives whose verbs are necessarily omitted and they remain in accusative case. They are of five kinds:

(1) The sentence where infinitive is used in a way that something else may be meant, e.g. **له عليّ ألفُ درهمٍ عرفاً** (He has one thousand *Dirham* on me, a debt which I accept.)

---

[1] Some of the Grammarians opin that they would be in the nominative case being the subject of 'كان', e.g. **المرءُ مقتول بما قتَل إنْ خنجرٌ فخنجرٌ (أي إنْ كان معه خنجرٌ فالذي يُقتَل به خنجرٌ)**. Other particles may be considered on this example.

(2) The sentence where infinitive is used in a way that infinitive or other than of it may be meant, e.g. **أنتَ ابنيْ حقّاً (أي أحقّه حقّاً)** (You are really my son.)

(3) When similitude is given by the infinitve, e.g. **له صوتٌ صوتَ الكلبِ (أي يصوّتُ صوتَ الكلب)** (He has the voice very similar to that of the dog.)

(4) There are some traditional infinitives which are used as proverbs, e.g. **سمعاً وطاعةً (أي أسمع وأطيع)** (I'm at your service.) and **عجباً لك (أي أتعجبُ لك)** (I'm wonderstruck at you.)

(5) There are also some indeclinable infinitives, e.g. **سبحانَ الله** (Allāh is Pure.) and **معاذَ الله** (Allāh is Far from this.).

**13. التفسير (Explanation):** It happens in the following conditions:

(1) When the accusative noun is joined with a verbal sentence, e.g. **لقيتُ القومَ حتى عبدَ الله لقيتُه** [I met with the people even (I met) with 'Abdullāh.] and **رايتُ عبدَ الله وزيداً مررتُ به** (I saw 'Abdullāh and passed by Zayd.).

(2) When it comes in a way the verb is more suitable, e.g. **آلسوطَ ضُرِبَ به خالدٌ** (Was Zayd beaten by whip?) and **أ رشيداً سُمِّيتَ به** (Were you named by Rashīd?), **إذا عبدَ الله تلقّاه فأكرمْه** (When you meet 'Abdullāh respect him.), **حيث زيداً تجدْه فأكرمْه** (When you find Zayd respect him.), **ما زيداً ضربتُه** (I didn't beat Zayd.).

(3) When there is an imperative, e.g. **زيداً اضربْه** (Beat Zayd.) and **زيداً ليضربْه عمرو** (Zayd should be beaten by 'Amr.).

(4) When there is a verb in negative mode, e.g. **بشراً لا**

**تشتمْ أباه** (Don't abuse the father of Bishr.) and **أما زيداً فلا تشتمْ أباه** (As for Zayd, don't abuse his father.).

(5) When the sentence contains a prayer for anyone, e.g. **اللهمّ زيداً فاغفرْ له ذنبَه** (O Allāh: Pardon the sin of Zayd.) and **زيداً أمرَّ الله عليه العيشَ** (May Allāh make the life of Zayd bitter!).

(6) When it is a conditional sentence, e.g. **إنْ زيداً ترَه تضربْه** (If you see Zayd beat him.). Likewise **هلّا, ألّا, لولا** and **لوما**.

## Exercise-1

**Note:** Read the following sentences and underline the deputized nouns in accusative case:

| | |
|---|---|
| Pardon the friends. | صفحاً عن الأصحابِ. |
| Spend, don't be miser. | جوداً لا بخلاً. |
| May Allāh save you. | حفظاً لك. |
| Keep mercy on the poor Mājid. | ترفّقْ بماجدٍ الفقيرَ. |
| All praise be to Allāh the Pardoner. | الحمدُ للهِ العفوَّ. |
| Be aware of dogs. | الكلابَ. |
| Be aware of deep water. | إيّاكَ والماءَ الكثيرَ. |
| Embrace good manners. | الأدبَ الجميلَ. |
| Be habituated with good habit. | العادةَ الحسنةَ |
| You only run fast. | إنما أنتَ عدواً عدواً. |
| You and your book are new. | أنتَ وكتابَك حديثٌ. |

| | |
|---|---|
| Look at the volcher and the environment. | انظرِ النسرَ والجوَّ. |
| Are you so slow while the people have reached their destinations. | أ ريثاً وقد بلغَ الناس الغاياتِ. |
| O Allāh: I am present. | اللهمّ: لبّيك. |
| Reform the people though a little. | أصلحِ الناسَ ولو قليلاً. |
| You are really my daughter. | أنت ابنتيْ حقاً. |
| I accept to be indebted to him for one thousand rupee. | له عليّ ألفُ روبيةٍ عرفاً. |
| I passed by Zayd. | زيداً مررْتُ به. |
| Did you beat such a man whom Zayd loves. | أ زيداً ضربْتَ رجلاً يحبُّه. |
| Read the book of Wasīm. | وسيماً اقرءْ كتابَه. |
| ‘Amr should kill the father of Bishr. | بشراً ليقتلْ أباه عمرو. |
| May Allah reward everyone the return of what he did. | كلّاً جزاه الله بما فعل. |

## Exercise-2

**Note:** Read the sentences below and underline the deputized nouns in accusative case:

إعراضاً عن الجهلاء. قصداً لا تبذيراً. حمايةً لك. ترحّم عليّ المذنبَ. أعوذُ من الشيطانِ الرجيمَ. السارقَ السارقَ. إيّاك إيّاك من الاصطدام. الخلقَ الأعلى. إنما أنت هذراً هذراً. قاتلِ العدوَّ والصديقَ. اذهبْ والمتاعَ.

قالَ المعلّمُ والطلابَ. جَاءَ الأبُ وأولادُه. حنانيك. أعطِ السائلَ ولو كفّاً. هو شقيقيْ حقّاً. له صوتٌ صوتَ القطِّ. حامداً اتّبعْه. ناصراً ليلتحقْ بكليته واجدٌ. أما عمراً فسقياً له. هلّا علَّمتَ وحيداً فأتبنّاه.

## Vocabulary

| | |
|---|---|
| To avoid | إعراضٌ عن --- |
| Ignorant | جاهلٌ/جهلاءُ، جاهلونَ |
| Moderation | قصدٌ |
| To spend blindly | تبذيرٌ |
| To be merciful | ترَحّمٌ |
| Evil-doer | مذنبٌ/مذنبونَ |
| Cursed | رجيمٌ/رجماءُ |
| To talk nonsense | هذرٌ |
| Full of palm | كفّاً |
| Cat | قطّةٌ/قطّ |
| --- should join | ليلتحقْ |
| College | كلّيّةٌ/كلياتٌ |
| May Allah bestow rain upon him! | سُقياً له |
| --- taught | علّمْتَ |
| --- so that I could adopt him. | فأتبنّاه |

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Dr. Azmi started his career from Jawaharlal Nehru University where he taught Arabic for six years as a Guest Lecturer in the centre of Arabic & African Studies. Thereafter, on 1st of June 2009, he joined Visva-Bharati (W.B) as an Assistant Professor in the department of Arabic, Persian, Urdu and Islamic Studies. He is now editing an Arabic research quarterly journal 'Majalla-tul-Hind'. Recently his name was declared for the Presidential award '*Maharishi Badrayan Vyas Samman*' for the year 2014 in the field of Arabic language & literature.

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